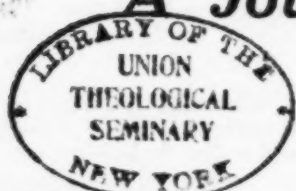


# *The* CHRISTIAN CENTURY

*A Journal of Religion*



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*Editorials*

The End of Foreign Missions

Dr. Jowett and Dr. Fosdick



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# Set Up A Daily Altar

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# The CHRISTIAN CENTURY

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## EDITORIAL

### Voices in Reconciliation

TWO AMERICAN churchmen who were in Berlin three years ago were so struck with the sincerity, wisdom and conciliatory spirit of Dr. Walter Rathenau that they asked him whether or not he would speak in this country under church auspices, on behalf of understanding, idealism and spiritual reconstruction. He said he would do so with great satisfaction whenever the American people were ready to listen to him. No church leaders were willing to undertake such a mission for him at that time. Shortly afterward he was assassinated by the monarchists because of his staunch stand for an honest confession of the blood-guiltiness of the old Prussian war lords and his famous policy of "fulfillment," i.e., an earnest effort on Germany's part to pay the reparations and thus to regain the confidence of the world. By the chair from which he arose to go to his death that morning his mother has left untouched the New Testament from which he was reading certain great passages in the sermon on the mount. Last year, five years after the war, a small group of Christian students from the lands we yesterday called enemy countries, accepted an invitation to come over on a like mission. Small groups received them in a friendly way but the main chorus in their reception was one of war hate. In the coming months we may have, if we wish, a mission from one of the bravest souls in Germany in the person of Siegmund-Schultze. He was court preacher at Charlottenburg in 1914, but revolted at war and turned from a church that glorified it to say that never again would he speak from a pulpit until the church had been converted to Christ. He gave himself during the war to the repatriation of French and Belgium children and at its close went into the

slums of east Berlin to do settlement work. That work he still conducts, though with increasing difficulty. The poverty of the country has dried up the sources of charity and, worst of all, the antagonism of rich men toward the working classes today has caused them to withhold contributions to his work. He is a state director for children's work under the republic and secretary of the German branch of the World Alliance for International Friendship through the Churches. He says that lack of faith in the churches or in any power to rebuild international friendship has cost him most of his influence in late years and he is looked upon as a dreamer and an idealist. Have we in America yet enough of faith and idealism to welcome him as an ambassador of understanding and good will?

### Prayer Before Battle— Chinese Style

EVIDENTLY THE so-called Christian west is not the only hemisphere that can produce fervent appeals to a god of battles. In China, where the despatches deal so frequently with praying generals, it is also good form to call upon deity before loosing the poison gas. Thus when Marshal Chang Tso-lin, former bandit but now war lord of Manchuria, started his drive on Peking, he offered incense, joss-paper, wine and fruit to the heavenly emperor, and followed what must have been an unexpected oblation—considering its source—with a prayer that began, as all such prayers should, by telling the deity what a rascal was Tsao Kun, at that time the president in Peking, and Chang's enemy. Chang made it clear that he had started his maneuvers with the pious hope of inducing Tsao to repent, "but instead," his petition continued,

"Tsao, evidently intoxicated by military conquests, has employed his satellites, Wu Pei-fu, Chi Hsieh-yuan and others, to disturb the country and oppress the people." Tsao's military program of the past two years was then rehearsed, its result having been, according to Chang, to litter the country with skeletons. Drought and flood had also been known, a clear sign of the anger of heaven, and in the face of these catastrophes, instead of organizing relief measures, the Peking chieftain was accused of having plotted against the ruler of Manchuria. It thus became necessary for Chang to fight, but he was careful to draw the attention of heaven to the fact that, although he was invading the territory to his south, it was really a defensive war. If fate should decree against him, Chang asked that punishment descend on him alone. But if the day of retribution had arrived for Tsao and Wu, then might heaven grant speedy victory, so that the suffering masses might be restored to peace and safety as soon as possible. Taken all in all, this "heathen" prayer, with no more than the change of a form of address here and there, could have done duty in almost any "Christian" country not a decade ago.

#### Education— For What?

**I**N THE STAMPEDE to convert the secular calendar into something like the calendar of Constantinople, where the overlapping of Mohammedans, Jews, and eastern and western Catholics makes almost every day a holiday of some sort, the school forces of America have finally secured their innings. The week beginning November 17 has been designated as "American Education Week," and we are told that hereafter a similar week will be devoted to an annual emphasis upon the necessity for popular education in the republic. To this there will be slight objection. If we must devote a week to the benefits to be derived from eating prunes, we will probably do well to balance it with a week on the benefits of a proper mental diet. Yet now that the week is officially designated, and plans for its proper observance sent out by the educational authorities of the government, the old question arises as to what education is for. The program for the first celebration of the week, as printed by the government printing office and distributed by the bureau of education of the department of the interior, begins with suggesting that "in planning American Education Week, local and national officers of the American Legion should be consulted freely." Why? Why consult officers of the American Legion any more freely than officers of the Anti-Saloon League, or, for that matter, officers of the Knights of Maccabees? Perhaps the program gives some hint. On the first day of the week, "Constitution day," it declares that school children are to be taught that "revolutionists, communists, and extreme pacifists are a menace to our constitutional guarantees." On the next day, "Patriotism day," they are to be exhorted to "stamp out revolutionary radicalism." On "Illiteracy day" they are to be reminded that an illiterate is "a tool of the

radical." And, in bringing the celebration to a climax on "For God and country day," Sunday, November 23, the final admonition is, "Requests for speakers should be made to the American Legion posts throughout the country for meetings during this week." Hurrah for education!

#### The Boers Change Attitude Toward Natives

**T**HE PHELPS-STOKES foundation recently sent a commission to East Africa to study the educational situation. Dr. Aggery, the native African who made so profound an impression on the student volunteer convention in Indianapolis last winter, was a member of this commission. They made their way up the Nile, through Abyssinia and Kenya colony, down through East Africa, and some members went on into South Africa, to the old Boer land of Natal and the Transvaal. They report great progress everywhere except in Abyssinia and some progress there. The older civilization of South Africa is lending its light and leading to the newer sections, and many instances of enlightened and altruistic colonial control was found. The most remarkable thing reported is that of the changed attitude of the Boers toward the natives. In the old days a church is reported to have put a notice on the door with the legend "dogs and Hottentots not admitted." Natives were not allowed to walk on the sidewalks and the theory that they did not possess souls was held by many. Today the sons of these old "vortreckers" are furnishing the most modern type of mission to their neighboring black brothers. They not only recognize that the blacks have souls to save, but homes to keep and a society to be made self-supporting on a higher plane. So they supply agricultural instruction and community leadership along with evangelism. Hand industries are taught, schools are maintained, better homes are builded and the leaven of civilization is replacing their old customs. The problems of the color line in the new Africa are not much different from our own in the essentials.

#### Denominational Complacency

**I**F THERE IS ANYTHING more irritating, in the face of the overwhelming spiritual needs of America and the world just now, than denominational complacency, we cannot think what it is. At a time when men are engaged in a struggle of desperation to rescue for the individual soul any significance in a mechanically-controlled civilization, when all the gains of Calvary itself stand imperilled by a brutalized and boastful materialism on the one hand and a divided and uncertain Christian church on the other, to have certain groups who claim to be serving men in the name of Jesus begin to pat themselves on the back and assure themselves of their own superiority is to give evidence of a lack of comprehension of the issues actually at stake. The amazing thing is that self-satisfaction of this kind is not confined to those who, because of lack of large social contacts, can hardly be expected to understand how grim and long the struggle for a righteous world must yet be. But in quarters that

might be expected to walk humbly in the light of a clear world-view there is this same proneness to thank God that we are not as other men. "The Methodists, Presbyterians, and Episcopalians," an editor who has been warring valiantly for what he conceives of as a more liberal religious adventure said a few weeks ago, "are praised for advanced positions in the social field, but here again it is because of contrast with their theologies. They are indeed in advance of themselves, but we, be very sure, are in advance of them." And in the same issue, as if to prove his point, the editor printed an action by a representative group of his church on the outstanding social issue of the present moment, war, which was as wordy and pointless as anything produced by a church group in a long time. When one takes time to look at the world, at the needs of men, at the condition of our social institutions, and then stops to consider what must have been the expectations of the Leader who gave his great commission two thousand years ago, it is hard to have any but his verdict, "When ye have done all, say, We are unprofitable servants." We commend the reference to our Unitarian friends of the Christian Register.

### Financing Our Campaigns

**F**INAL ATTEMPTS to inject excitement into what must be confessed to have been a rather dull campaign came with the inquiry by the senate committee into the funds of the three leading parties. The senate provided for such an examination before adjournment, and Senator Borah and his committee associates were obviously better satisfied with public service of that nature than with party service on the hustings. For days charges and counter-charges filled the air, and the newspapers. Nothing seems to have been uncovered that was not already known by those in touch with the political situation. Big business, always conservative, made the Republican treasury the largest of the three. The Democratic campaign seemed never to get going, and so never experienced much financial backing. The LaFollette campaign had to be run on a hand-to-mouth basis, because of the nature of its support. It is doubtful whether the total amount expended by all three parties equalled the amount spent by the victors four years ago. From a money standpoint, it was a cheap campaign. If the hearings before the senate committee had any value, it was probably in their suggestion of the indirect means resorted to by various political leaders in the effort to collect funds. While there was little evidence that such indirection brought in large sums this year, the method itself, with its suggestion of a means for dodging certain laws requiring publicity for campaign contributions, is a bad one. It makes it clearer than ever—if additional clearness were required—how largely our politics maintains itself on a quid pro quo relationship with business. The whole matter of party support is extremely unsatisfactory. More and more, we are convinced, the American people will be drawn toward the suggestion of

Senator Borah, whereby some method is worked out for financing campaigns from the public treasury, as a regular charge on our system of government, and the individual element is dropped out altogether.

### Polite Interest in the Church

**N**OW THAT THE CAMPAIGN is over it is possible to comment, without charge of political prejudice, on a minor feature of the recent major candidacies. Reference has been withheld previously in order that attention might not be distracted to what was, after all, only an incident. But it was a significant incident. Of the men seeking election as president and vice-president, the majority, while without blemish of character and in accord with the purposes of religion, held their church membership in the names of their wives. There were six major candidates before the public. Mr. La Follette has no church connections whatever, so far as we are aware. Mr. Wheeler was proclaimed a Methodist, but it developed in the course of the campaign that it was Mrs. Wheeler who was the Methodist, so far as church membership was concerned. Mr. Davis was declared a Presbyterian, but it seems that he is a trustee of a Presbyterian church, but not a member. Mr. Bryan was called a Baptist, but it was later stated that it was Mrs. Bryan who, in a technical sense, was the Baptist. Mr. Coolidge is a Congregationalist, but his actual church membership was assumed only a few weeks after his elevation to the presidency. Mr. Dawes is the only church member of long standing in the whole group, and his churchmanship can scarcely be considered of the usual type. At least, it has not seriously affected his vocabulary. To recount these things is not necessarily to discount the candidates. Rather is it an added indication of the changing status of the church, as an institution, in the eyes of the American public. Not many quadrenniums ago a man would hardly have dared aspire to high office without having his church connections in good order. The condition may not have made for spiritual reality, but it obtained. Evidently, it has passed. Church membership simply is not regarded as a necessary adjunct of good citizenship. The fact may well be pondered.

### Prohibition in Mexico

**T**HE STATE of San Luis Potosi in Mexico is now bone dry. The Protestant forces organized a temperance society in the capital three years ago. A prominent physician was made president, a journal was published and scientific temperance instruction was started in the schools. Governor Nieto helped in securing vigorous legislative control of liquor selling. When Governor Manrique, one of Obregon's party, came into office he began a crusade on behalf of prohibition. A great Sunday school demonstration was arranged by the Protestant forces, a military band furnished the music and an agent of the national department of agriculture joined the governor in making the addresses. The distillers who had refused to obey the laws concluded to do so, and a federal judge who had favored them decided to ask for another circuit. In one instance the small farmers



and farmhands called en masse on a local distiller and warned him after vigilante fashion to obey the law or suffer the consequences. Local option ordinances in towns and local areas began rapidly to drive the liquor dealers out. In all cases it was the workingmen and farmers against the rich and the land owners, but the governor answered all appeals by saying the privileged classes had always exploited the poor and profited by their vices, and that he proposed to stand by the humble folk. When a crime was committed under the influence of liquor he immediately closed the place of its sale and finally closed all distilleries as a measure of public peace and safety. The result is that the state is now practically bone dry and has become the radiating center for a wide prohibition propaganda. Professor Andreas Osuna, who was secretary of education in the Carranza cabinet and later governor of Tamaulipas, and who is now the secretary of the national temperance society, supported by the Protestant forces, was one of the active forces in all this good work. President-elect Calles is an ardent prohibitionist.

### Mr. Best's Resignation from The Continent

CHRISTIAN RESTRAINT in the defense of personal integrity, involved in a difference between two old-time friends and professional associates, finds a striking and manly illustration in the episode of Mr. Nolan R. Best's resignation from the editorship of *The Continent*. It was announced in the newspapers that the resignation was abruptly precipitated by an editorial which Mr. Best wrote on the Fosdick case and which Mr. Oliver R. Williamson, the publisher, declined to print. The press made further statements concerning a loss of circulation which the paper had suffered during the past two years on account of its editorial position in the Fosdick discussion. To these interpretations Mr. Best appears to have given countenance, consenting to the implication that the rejection of his Fosdick editorial was the reason of his resignation. But Mr. Williamson, in a statement appearing in the press, and now in the columns of *The Continent*, calls attention to the fact that Mr. Best's determination to resign goes back to last spring and that he had been continuing as editor by mutual consent for a further period, probably to October. Mr. Williamson's statement leaves the impression on the reader that Mr. Best was playing a melodramatic role in associating his resignation with the rejected editorial. Unfortunately either of the two interpretations taken ex parte leaves the impression that there existed sharp contention between these two distinguished churchmen, which as a matter of fact did not exist. In the interest of the whole truth the two partial statements should be brought together in one story. Mr. Best's friends call attention to the fact that the date of his resignation was indeterminate, and that although there was no mention of a falling subscription list at the time the Fosdick editorial was submitted, this condition had been the subject of conversation previously, and it was mutually understood to be due, at least partially, to the liberal character of the editorial policy. So that, though the resignation did not come right out of the blue as a direct result of the editorial, Mr. Best cannot justly be placed by the public

in the roll of an actor using the Fosdick editorial for mock-heroic purposes. For our near neighbor, *The Continent*, to fall from the grace of sound evangelical liberalism with which Mr. Best has invested its character in recent years, would be deplorable beyond measure. It would be hardly less regrettable if the church public should let its imagination dwell upon an alienation, which does not exist, between these two Christian journalists, whose comradeship has been for many years as beautiful to behold as it has been fruitful in service.

### Good American Talk

OUT IN PORTLAND, Oregon, the management of the Livestock Exhibition plans the erection of a new building. They advertise rather unctiously that it will be built on "the American plan." This is a hypocritical way of saying it will be built without union labor. That is, a capitalist organization will use this opportunity in an attempt to destroy labor organization. The editor of the *Portland News* shows a moral courage that is rare when he faces big business advertisers with the following caustic comment: "The Livestock and Horse show management has no more moral right to call the open shop 'the American plan' than the Portland Central Labor council has to call the closed shop 'the American plan.' Neither the one nor the other is an 'American plan' much less the 'American plan.' In a democracy like ours a man has a right to run an open or a closed shop as he pleases. He has a right to work in an open or closed shop as he pleases. We, for example, run a closed shop. We might run an open shop if we could make more money that way. But we don't call it an 'American plan.' It is a selfish business arrangement by which we and the men employed by us profit. We find it more profitable to do business with a responsible corporation furnishing a certain kind of skilled labor, as a unit, than it would be to deal with separate individuals who are irresponsible and not particularly skillful. I will say for the workingman, however, that while he has a constitutional right to be non-union, the non-union man certainly owes a deep debt of gratitude to organized labor which he can never repay and for which he is not sufficiently grateful, because, when the union man increased his own wages and shortened his own hours, he performed a similar service for the non-union man."

### Last Call for the Christmas Ship

THE CHRISTMAS SHIP, now being filled by the Christian women of America, to bear a tangible evidence of international goodwill overseas, sails November 10. Nine days later the committee will sail, bearing last minute gifts, particularly cash, to take charge of the distribution of the cargo among the neediest women and children of Germany. Food and clothing, and money wherewith to purchase both, are still needed. No amount of exhortation can stir much interest in such a cause. If the idea does not carry its own appeal there cannot be the spontaneous response that gives value to the giving. If it does appeal, the American Friends Service committee store-

room, 1521 Cherry street, Philadelphia, is the place to send articles, and Miss Jessie Dodge White, 105 East 22nd street, New York city, is the receiver of checks. All such should be made payable to the Women's Church committee.

## The End of Foreign Missions

BY AMALGAMATING its benevolent societies into one agency the United Lutheran church has followed the example set of late by several other denominations. Six years ago the Disciples gathered their boards into a single society; two years ago the Presbyterians ordered a drastic amalgamation; early this year the Methodists undertook the same thing. The tendency is plain in Protestant circles in this country to do away with the multiplicity of benevolent agencies, in the hope that increased power and lessened expense may come from a more centralized type of organization.

It is not hard, in most denominations, for the would-be reorganizer to point out overlapping functions of different boards, and the cry against the hosts of promotional and administrative officers has grown loud in the land. It is to remedy these two conditions that reform is generally advocated. The truth is, however, that the tendency toward changes in denominational organization comes from something deeper than any mere duplication of petty bureaus or the employment of too many secretaries and field agents. Although few church leaders have as yet studied the situation deeply enough to understand what is happening, if they will do so they will see that this demand for change is normal and inevitable, and comes out of a basic change in the task that the benevolent agencies of a modern church face.

The present tinkering with board organizations—still in an experimental stage in most communions, and nowhere as yet hailed as a complete success—is simply a sign that we have reached the end of the period in which the usual board organizations of the past were born. Generally speaking, these church agencies did not come into being capriciously, nor as the creatures of artificial schemes of organization. Most of them grew from small beginnings. They were born in out of the way places to meet real needs. As often as not, they came into existence unofficially, being adopted into the official denominational family only after their original promoters had demonstrated their worth. And now, if the churches are no longer satisfied with them, if they display an eagerness to tinker with the machinery that gets upon the nerves of the denominational overlords, it is not a sign of any mere irresponsible hankering after change. It is because the boards do not fit the present situation, and the churches dimly know it.

As an example, take the one board that practically every Protestant communion retains, with the exception of the three or four that have merged all their boards into one—the board for the promotion of foreign missions. Interest in the missionary cause has been for some time proclaimed as a gauge of the spiritual vigor of congregation and individual. Devotion to the missionary cause has been held up as the ultimate consecration possible to a Christian of these times. Workers in the missionary cause have been

looked upon as engaged in a peculiarly sanctified form of labor. Around the whole matter of foreign missions, in other words, American Protestantism has cast a mantle of devotion so radiant that it has seemed almost to border on the sacrilegious to suggest that there could be any need for change in the enterprise. The annoyance of foreign missionary executives when change has been proposed has been easy to understand, and their outrage when any signs of a lessening financial support appeared has been equally natural. To tamper with the center of the church's spiritual life, or to show for it a lessening respect, is fit cause for protest.

The trouble, however, is that increasing numbers are coming to look at this enterprise in a new fashion. They know that these boards of foreign missions came into existence a good many years ago. Most of them have already experienced the glow of a centennial celebration, with an appropriate addition to the society's coffers. But while the evidence is clear that the world in which these societies operate has changed greatly during this period, it is not clear that the societies themselves have much changed. They were born when foreign missions was a task to be done "over there." Their great word was, and still is, "Go." They rang the changes on phrases concerning "far horizons" and "far-flung battle lines." Or, to sum it up in their very name, they were concerned with "foreign" missions.

America has always existed for these societies, of course, but it has been as a "base." It has been grand headquarters, from which the lines have run out to "the ends of the earth." It has been the place where the supplies have been gathered for a vast and romantic adventure conducted among strange peoples and in distant climes. Inevitably there grew out of this conception that feeling of generosity, of altruism, of self-satisfaction in regard to our own goodness in thus giving to lift these benighted folk toward the high plane on which we already stand.

Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?

Of course not; and for years we obtained a warm emotional thrill from every reassurance that, in giving to the support of this "foreign" enterprise, we were helping some poor devils up out of the gutter and solving for them the problems that weighted down both their bodies and their souls.

As long as Christian missions was a task to be accomplished "over there," that was a perfectly clear-cut picture to set before the American church, and a board of "foreign" missions was a perfectly logical body to conduct the enterprise. But the trouble is that the task of world redemption can no longer be divided between what is to be done "over there" and what is to be done in other places. The forces that hold back the advance of the kingdom of heaven in Peking and Calcutta and Cairo and Elizabethtown today are not only, nor chiefly, the sins of Peking and Calcutta and Cairo and Elizabethtown. They are as likely to be the sins of Philadelphia and Cleveland and Chicago and Los Angeles. When Mr. R. A. Doan, a layman who has visited mission work outside the United States again and again, told the recent convention of the Disciples of Christ that

"the greatest hindrance to foreign missions is within ourselves," he told the simple truth. When Archibald Allan Bowman closed a recent magazine article with this sentence, "The crowning service that the west can render the east is the conversion of the west to Christianity," he put it a bit differently, but the point was the same. The task of making life in this world Christian cannot be separated into geographical departments. Any distinction as between "home" and "foreign" in the present spiritual enterprise of the church is wholly artificial, and cannot but undermine the effectiveness of our total impact.

It is high time that the task of the church be perceived for what it is. In the beginning, as has been said, our organizations grew out of needs, but now, in this period of internal reorganization, we are apt to spend our time trying to figure out what reshuffling of boards and bureaus is possible with the least disaccommodation, and with a general view toward increased staff efficiency. Then we try to make the facts of the world's need conform to our already adopted scheme of organization. It is a ridiculous mode of procedure. We must begin with a study of the task.

No such study has as yet been made. Nor is it the purpose of this editorial to make it. Each communion must be left to see the world for itself if it is to minister spontaneously to the world's need. But we will confess surprise if any true study of the present world situation does not suggest to many churches that the main problems with which they must deal can be grouped under five or six main heads. There is, certainly, the problem of race. We seem to be back about where St. Paul was on that issue, with the potentialities for mischief growing out of wrong racial attitudes immensely increased. To talk about the christianization of mankind with the racial question becoming what it is to make sport of words. Then there is the problem of education. We appreciate increasingly the force of that figure as to a race between education and catastrophe. And we are coming to see how far-reaching the problem is; how many fields, both religious and secular, must be explored and conquered before mankind will have been educated to the living of the good life. Then there is the problem of social adjustment, with all its ramifications—war, poverty, industry, philanthropy, and all the rest. In a way the problem of race would come under this, but it is such an enormous issue that it had better be thought of by itself. These other social problems, every one of them an effective barrier to the kingdom, cannot be denied attention. The problem of worship will, certainly, always be a part of the work of the church. It is an increasingly important problem, for we have fallen into a state where our divisions and animosities and pettinesses work time and again to thwart the good. And finally, there is the problem of individual redemption—always the basic problem for any spiritual enterprise.

Under these heads, or something similar, the true and inescapable work of the modern church may be comprehended. To the solution of these problems the organizations of a church should be dedicated. And to take such world-embracing issues and then to seek to divide them up into geographical sections is about as sensible as it would be to tackle mathematics on a geographical basis. The problem, in these days of interrelation and almost instantaneous intercommunication, simply does not allow itself to be con-

ceived in the old way. To insist on so conceiving it is but to confess that we do not really understand the problem. Which is, in turn, a confession that we are not fit to deal with it.

We have used foreign missions for the purposes of our editorial. We might equally well have used any of the other usual benevolent divisions of a Protestant communion. The home missionary society, for example, cannot solve the problem of the city slum in terms of the American slum alone. It must get back to the European ghetto and beyond. The problem of the Mexican, despised as a "greaser;" the Negro, despised as a "nigger;" the Japanese, despised as a "Jap," is not an isolated problem peculiar to America. It is a problem that belts the world. And so it goes. Even our most national-minded reformers are finding that the problem of intemperance cannot be permanently solved by new laws in America. It is a problem without geographical limitations, and the evolution of the American Anti-Saloon league into the World League Against Alcohol is a sign that that fact is recognized. Just so, the hope for Christian unity takes on new strength as it passes from the pious expressions of essentially provincial bodies to such world bodies as will gather next summer in Stockholm.

Some church is going to sense the changing aspect of the world one of these days. Some church is going to take its old denominational machinery and remake it to deal with the actual problems that now must be faced. When it does, that church is going quickly to find itself in a place of immense power.

## Dr. Jowett and Dr. Fosdick

THE READING of two of the outstanding publications of the fall suggests a consideration of one of the most pressing of the problems which confront preachers who have a serious sense of responsibility in relation to the intellectual life of the time. Mr. Arthur Porritt has put us all greatly in his debt by the writing of the life of Dr. John Henry Jowett. Those who know Mr. Porritt knew that he would do a finely conscientious piece of work with the skill of a practiced writer. But he has done much more than this. He has entered into the spirit of Jowett with a very subtle and apprehending sympathy. He has curiously and definitely effaced himself, and Dr. Jowett here speaks and moves and lives in such a fashion that we quite lose sight of the personality through which his own is being passed on to us. All over the English speaking world multitudes of people will read this book with interest and relish and a certain nobly increased sense of spiritual values.

And many earnest and thoughtful young ministers will think deep and long thoughts as they consider Dr. Jowett in relation to modern criticism and modern science. Much more than many of his admirers knew, Dr. Jowett accepted the results of modern study and felt personally at home in the world where criticism and science have done their work. But all this was rather resolutely kept out of his pulpit. He gave his life with the simplicity of perfect art to the expression of those moral and spiritual sanctions which have to do with the deepest life of man. He was the



outstanding prophet of the life of the spirit in an age more at home with wheels and belts than with the glories of the inner life which has been touched with rapture by the presence of God. He was a pastor of the hungry heart rather than of the battling mind.

Dr. Fosdick represents a sharp and definite contrast to all this. From the beginning of his ministry he has been in touch with no end of young college men and women. He has shared their problems. He has understood their perplexities. He has interpreted religion to them in the very terms of their own mental life. No one can deny the moral and spiritual splendor of the gospel which Dr. Fosdick preaches. But almost its fundamental note—especially in recent years—is a searching, an almost terrible honesty about all the matters which have to do with criticism and science, and indeed about every matter which secures a dominant place in his mind. Dr. Fosdick's Lyman Beecher lectures at Yale, delivered this year, perfectly represent this attitude. There is no hesitation. There is no evasion. There is no subterfuge. Without a thought of compromise Dr. Fosdick tells the whole truth as he sees it in respect of the Bible and its message as it confronts the intellectual instruments of the modern world. And the question which the thoughtful preacher ponders is this: Which is better, the method of Dr. Jowett or the method of Dr. Fosdick?

It must be admitted that Dr. Jowett reaches spiritual heights and sounds spiritual depths not touched by Dr. Fosdick. Perhaps the very preoccupation of the younger man with youth and its baffling perplexities and its gracious idealism has prevented that mellow spiritual maturity which will yet characterize his work. On the other hand with all the grace and loveliness of Dr. Jowett's writing, with all the sudden vistas of spiritual beauty, one must admit that very often—if not quite always—he left cold the mind of the hard pressed battler for truth who desired to find standing room for religion but felt that to sacrifice his candor and honesty would be a reflection on the very religion he desired to give a place of command in his life. And quite frankly and with the most real reverence for Dr. Jowett and his world wide work it must be said that there were earnest and troubled minds who after listening to his ministry felt that they had been offered not bread but a delicate and exotic spiritual flower.

The problem has to do with even deeper matters. Fine young men from all of the accredited divinity schools of our time have gone out with a secure foundation buttressed by modern criticism and modern science who have kept these things quite apart from their pulpit work. Has this been quite candid? Has it been quite fair to the men and women in the pew? No doubt the utmost skill must be used in presenting these matters which have come to be understood through years of patient investigation to a congregation which only listens for a little period once or twice a week to the preacher's voice. Spiritual maturity often resents the intellectual cocksureness of callow youth. And then the critics and the scientists are not always right.

Still one can hardly avoid the question: If preachers had been more candid with tactful and patient wisdom through the last quarter of a century, would that weedy growth pseudo-fundamentalism have made such a place for itself in the churches? Surely this much is clear. The

preacher must share the essential elements of his intellectual life with his people. And he must lead them like a true shepherd into the pastures where he himself finds nourishment for mind and conscience and spirit. Dr. Fosdick's brilliant and powerful book will be read everywhere. And it is scarcely too early to say that over vast areas of the United States it will make a certain sort of hesitation and evasion impossible.

To be sure there will always be a place for exceptional men like Dr. Jowett who even amid these contentious voices spread abroad the sense of utter spiritual serenity and peace. And the fine and eager young intellectuals will feel a modesty which is good for them as in moments of spiritual insight they see the heights to which men like Jowett climb. Many of these youths will set out too for mountain climbing in the things of the spirit. And perhaps by and by we shall produce a type in which the best of Dr. Jowett and the best of Dr. Fosdick is united. In the meantime we shall be thankful for each. And we shall not be able while we are thus grateful to forget the rights of the mind in the growing moral and spiritual life.

## The Flag on the Gas-Pipe

### A Parable of Sated the Sage

THERE WAS A MAN who drove a truck. And it went by the power of Gasoline. And sometimes he piled it high with Boxes and Bales and Bundles. But one day I saw him, and he had some Iron Pipes that were meant to be used for Gas. And they were Very Long. And they thrust their Length Far Behind the Truck. And on the end of the Longest One was a Red Flag.

And I said, Wherefore it is thus, and why dost thou hang that Flag on the end of the Pipe? For it is not night, and a load of Iron Pipe is both Visible and Audible.

And he said, When men drive up behind, they cannot always judge of the length of a thing which sticketh out behind a car. And I want no man to sue me for equipping his Radiators with Iron Tubing, neither do I care to tempt any man to run into me for that he doth not see how far my load extendeth behind the Truck.

Now I went on my way, and I pondered these things. And I said, I would that every man would have like care for those who shall drive on the road behind his Truck. For I know some men who ought to carry Red Flags, and who carry them not.

For what shall it profit a man that he go through life at a Merry Pace, rattling his Load as his Pipe jingleth in the Truck, but leaving that which shall cause those who come after him to collide with that which shall wreck them?

Wherefore do I say unto all men, Beware as thou passest down the highway of life, and keep thine eye on the road ahead, but beware also lest anything which thou dost carry in thy Truck shall thrust itself out and wreck the life of some one who shall come after thee. For the road is thine and his also. And it mattereth to him whether he shall be wrecked on the road, or whether like thee he shall come safely to his Desired Destination, with all the Cylinders Hitting, and a Little Gas left in the Tank.

# The Making of a Pacifist

By J. W. Decker

**A** GLANCE AT THE HISTORY of the western world discloses the fact that the pacifist has been a rare bird. There have been periods when he seemed almost as extinct as the dodo, but from time to time new specimens have been brought to light by circumstances, enough of them to show that though rare the species is a persistent one. The period from 1914 down to the present has been one of those that has witnessed the rediscovery of the pacifist, and, what is more significant, the evolution of new ones from saner types of human thought. Indeed, this process has been so evident that it has created no little alarm in the breasts of earnest and sincere patriots, not to mention yellow journalists and chauvinistic nationalists. Doubtless this alarm has been accompanied by interest in the question as to how an ordinary mortal, with an ordinary amount of fire in his blood and possibly an ordinary amount of courage, and not unacquainted with those heart stirrings of love and pride of country that belong to the common experience of sojourners in a strange land—of whom I am one—by what strange alchemy can such an individual become a pacifist?

What is written below springs out of individual experience, and must be so evaluated, for better or for worse. Moreover it is written from the standpoint of one who is professedly a follower of Jesus of Nazareth. I do not dare claim to be a Christian, in the sense in which that name ought to be used, but I am sincerely—if I know my own heart—trying to be one. I am sure that much that I may say will be colored by this fact. I hope it will appeal especially to those who live under the name of the man of Nazareth, but also to that greater multitude who share with him the hope for a better world.

## A WAR-COLORED BOYHOOD

My father was born near Fredericksburg, Virginia, of New Jersey parents, just moved from the latter state. The country around his new home was destined to be one of the great battlefields of the world. When the storm of 1860 broke my grandfather was steadfastly opposed to secession, but his three sons joined the Confederate cavalry, and fought unharmed through four years of war. My mother, then living on the edge of that tangled tract known as the Wilderness, which was also to become fateful ground, remembers standing on tiptoes at a window, one beautiful May morning, and listening to the roll of the guns at Chancellorsville, a few miles away, where three of the little girl's brothers were serving with Lee's artillery. My youth was filled with the reminiscences and stories of that great conflict, told by non-combatant and ex-soldier. More than once with my father as guide and interpreter I went over the battlefields of the Wilderness, Chancellorsville, Salem church, and Fredericksburg, and, like any boy, I thrilled to his recital of the courage and valor displayed there, and shuddered at the horror those commonplace fields and woods had witnessed. Perhaps all unconsciously my present eccentricities began in this period of my life.

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On the one hand I was simply steeped in all the passionate devotion and sacred lore that attaches itself only to a "lost cause." On the other my father, whose judicial temperament I ardently admired, often said: "It ought to have been settled some other way. We were in the wrong, but we did not know it; we thought we were right. We lost because it was God's will that slavery should go, and the union be preserved."

## THEOLOGICAL SCHOOL TO NAVY

Nineteen fourteen found me in the midst of a theological course. In response to the news that came to us, the presentation of the cause of the allies, the stories of German atrocities, my natural love for the mother country, sympathy for the under dog, and the thrilling messages of President Wilson, my whole heart and soul espoused the cause that was later taken up by my country. So far as I know, the loyalty that I then gave to the cause of the allies was complete, and never crossed by a flicker of a doubt till long after I had taken off my naval uniform. It was a holy cause. It was the cause of might against right, of the spirit against the mailed fist, of democracy against autocracy, of peace against militarism. It was a holy crusade for which I could pray, and to which I could give my whole self. When the United States finally entered the conflict, as I had thought for a long time they should do, though exempt from conscription, only the earnest advice of a trusted teacher kept me from seeking to enter an officers' training camp. Without relating the various steps that I took, suffice it to say that on January 9, 1918, I was commissioned an acting chaplain in the United States navy. After some preliminary shore duty I sailed, in March of that year, from New York as chaplain on a navy transport for my first trip to France. I was off in search of the holy grail; the vision of a warless world went before!

I remained as chaplain on this transport till September, 1919, making twelve round trips to France, six before and six after the armistice. At first we took supplies and soldiers—about 4,000 each trip—to France, bringing back the wounded and disabled; later we had the privilege of bringing back the victorious army. It was a service comparatively pleasant, not entirely devoid of danger, and yet lacking much of the horror of war at the front. There was danger at times, but few vermin, no mud, little filth, no shell fire. There was death, but not the kind that comes suddenly and leaves one's comrades bespattered with warm blood and quivering human flesh. There were none of those incommunicable experiences that brought men back from the front stark mad, or with drawn faces and curiously sealed lips. My pacifism is not the psychopathic product of the sheer horror of the trenches, that modern combination, as an English ex-soldier has put it, of an insane asylum and a butcher's stall.

But at the same time I was in a position to discover first hand some of the characteristics of the institution we

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call war. The men coming back were in much the mood one would expect of a victorious army—and a homesick one bound for home—but here and there one could detect the bitter undertones of disillusionment and disgust creeping into the chorus of joy and exultation. The wounded were marvels of patience and cheerfulness, and the insane were like any insane. Most illuminating of all was the small conversation and the stories of the officers' mess. When the sea is calm and a man is filled with food and under the soothing influence of a cigar or a favorite pipe, often the soul is caught off of its guard, and steps out naked under the vulgar gaze of others. There were men who in a chance moment revealed their unadorned selves, with the wounds or the deformities made in them of which they were not even conscious. Our task of bringing back the soldiers finished by the latter part of 1919, I took off my uniform and returned to civil life, even then never once dreaming that I should ever become a pacifist.

#### SINCE THE ARMISTICE

The events of the five years since 1919 are the common property of us all; I need not dwell on them. They have brought unfathomable disappointments. They have witnessed the tragedy of tragedies, the fading of a glorious vision. The holy grail, which seemed almost in our hands, vanished. During these years of disillusionment I have slowly come to an avowed pacifistic position. Perhaps it would be more correct to say that I have been forced by my personal experience rationally considered to reject war utterly as a possible future method for attempting to settle international differences. In my case this has been hastened, I think, by the fact that for the past three years I have been living and working in bandit-infested China, where international intervention that would naturally degenerate into war is constantly being urged, and where one of the incidents leading up to such intervention might easily center about myself, my family, or my friends.

I have sketched the background and the materials of my thinking. It remains for me to sketch war as I have come to see it and to reject it. I have come to see war in three ugly phases. First of all I have come to regard war as a depraved and cruel deceiver of mankind; as inevitably such a deceiver. We could not have been surer that we were fighting a holy war for a just cause. Germany and Austria were outlaw nations, the disturbers of the world's peace. They had deliberately taken to the sword in order to dominate the world. They had waged war with a barbarity which called forth the well deserved epithet of Hun, and destroyed any sympathy which might be felt for them. Any man with a spark of self-respect left in him would espouse the cause of decency against the "blonde beast," and gladly die rather than see him conquer. It was to the help of Jehovah against the wicked that millions of men went out to die, whether they phrased it that way or not.

After four interminable years of agony and horror we awoke, like a sleeper sweating and trembling from a hideous dream, to discover that we had been deceived, duped! We had been fed on half truths and whole lies. We had been the victims of propaganda and censorship, vile monsters that could make the foul seem pure, and the pure seem

foul. We had been led by the nose at the hands of the imperialists, the secret diplomatists, the so-called statesmen, and their ilk. We had been blinded by the passions of the hour, and poisoned by the subtle contagion of the war spirit. The myth of the outlaw nation has long since been exploded. Some were more to blame than others, but there is no nation morally prepared to throw the first stone. Atrocities there were—they belong to the very essence of war—but again no single nation alone is guilty, nor were the Germans the devils in human form that we once believed them to be.

I have been driven to conclude that war and the war spirit are inveterate deceivers, and that I could never feel certain in any future conflict that I or my children were on the side of right. Further than that I have been driven to suspect that no war has ever been, or ever will be, fought in which one side was, or will be, so preponderantly right, and the other so preponderantly wrong as to justify the war to a modern, enlightened conscience—to a Christian conscience, if you will.

The second ugly phase of war is its destructiveness. It is the destroyer of everything that man deems worthwhile. I will not weary with already familiar recitals of wasted years and lost opportunities, of blasted fields and ruined towns, of broken nations and bankrupt peoples, though these facts have their place in my thinking. Nor will I talk of these twenty-six million dead, soldiers and civilians, every one born in the love and agony of some mother. But every one of them was destroyed in the inexcusable butchery of war, a single war, a war that was waged on armies and navies, on helpless babies and sleeping towns, on civilization itself.

#### WAR THE DESTROYER

In any sane mood the butchery of war is horrible to contemplate, but war is the destroyer of things that are dearer than life. The last blow that is guaranteed to put to flight the most white-livered pacifist is this: "What would you think of a man who would refuse military service when the womanhood of his land were being dishonored by the brutal soldiers of an enemy?" When such a question is asked I think of a single incident that came to my knowledge during my chaplaincy. In the French city of Brest there were a number of war industries that called women workers from the surrounding country. Among them was one girl, quite young, who left her simple Breton country home for this work. In her lonely and unprotected life among the strange surroundings of a great naval port in war time, she soon fell in with a naval officer whose nationality is unknown to me, and took the road to harlotry. A few months later her little sister, thirteen years of age, also came to Brest to help in the war work. She shared the single room with her older sister, and on July 4, 1918, this mere child took her first step along the same road her sister was traveling as the companion of an American naval officer. This was told me, in an hour of remorse, by the second companion of this thirteen year old Breton peasant girl, who was also an American naval officer.

I was not ready for the final step in the direction of pacifism until I became convinced that war is utterly



futile as an instrument for accomplishing the great ends for which wars are presumably fought. Whatever might be said about the past, modern war leaves little room for doubt on this point. It does not protect the weak or the innocent. On the contrary it is the weak and the innocent who suffer most—the men who supply the cannon fodder, women and children, the weak and the infirm—while the strong and the guilty—the war-making diplomats and the imperialists, both political and economic—go scot free. It has failed utterly to make the world safe for democracy or safe for anything else worth while. It does not preserve nations; on the contrary it often destroys both the victor and the vanquished, and should the victor survive it is to perish later at the hands of a stronger antagonist, or a more formidable combination. It does not result in peace, but only sows the seeds of new wars, the dragon's teeth that in due time produce their hellish harvest. We Christians ought to know this, for we have been explicitly warned, "All they that take the sword shall perish with the sword."

#### WAR'S INCIDENTAL VIRTUES

It is just when I say that I regard war as worse than futile as an instrument for accomplishing any good end that most of my readers will begin to differ with me. I do not deny that war sometimes brings out chivalry, bravery and self-sacrifice, but so do railroad accidents. I have nothing but admiration for the brave men who have risked all or given all for what they believed to be the right, but still I can believe that they were mistaken. I would not cease to reverence the great names of those who have led nations through wars; I do not condemn Washington because he owned slaves, nor despise Lincoln because I believe war to be unfit for use as an instrument of any right cause. I am not so foolish as to believe that no good can result from a war, but I must be excused from believing that it was necessary to burn Chicago in order that the greater and better city of today might rise from its ruins.

Some will paint the nameless horrors sure to overtake any nation whose arm is paralyzed by the virus of pacifism. It is true that pacifism on a large scale has never been tried (unless the movement fostered by Gandhi in India is a true exception). I think that the thesis can be supported that where it has been tried it has proven successful, but one thing is self-evident, that its results can certainly be no worse than those inevitably produced by the war system; we cannot fly to evils worse than those which war promises, and delivers. The past year or so has demonstrated to the satisfaction of any but the most prejudiced that either civilization must abolish war, or war will destroy civilization. This is not the nightmare of bilious pessimists; it is the tempered judgment of judicial and well-informed observers. The golden age of Augustus was followed in turn by the dark ages; the laws which operated then may operate now, for our century enjoys no special immunity against disintegration.

#### POLICE POWER

There remains a stock objection based on the use of force in the exercise of the police power, and in the admin-

istration of law. I could conscientiously be a policeman and carry a gun, and use it if necessary, because the policeman is not the final arbiter. He acts under a system of law, and the law is administered by a judiciary around which every known safeguard is thrown to protect those who are possibly innocent. The policeman can be punished for the misuse of his gun by the same system of law that punishes the law-breaker whom he arrests. The ultimate appeal is to a system of right, imperfect though it may be. But when nations appeal to the sword to adjudicate a wrong each nation is a law unto itself, is policeman, judge, jury and executioner. The result is determined by the same principles that decide an unlimited, knockout prize-fight. Public opinion in the nations involved cannot be depended on to safeguard the appeal to force for two reasons: one, the ease with which the public information, on which the people must base their judgment, may be shaped, garbled or falsified to fit selfish ends; the other, the fact that no people can be depended upon to be judicial when so-called national honor or national safety is involved. There is small hope for justice from a court where the primary rules of evidence are not obeyed, and where the decision rests in the hands of a judge whose personal and vital interests are involved.

#### WEAK SPOTS IN THE ARMOR

Nothing is more enjoyed by mankind generally than finding the weak spots in a pacifist's armor. It is great sport to see him hoist on his own petard—sport for all but the pacifist! I try to forestall and to avoid such an embarrassing acquaintance with the point of a petard by a confession. I cannot gaze on an American super-dreadnaught—lying quietly at anchor, but grim with all the panoply and fittings of war, her every line bespeaking efficiency and vast power—without a thrill of admiration and exultation traveling up and down my spine. I ought not to feel so, but I do! I still cherish in my home one of those evidences of human vanity, a picture of myself in all the blue and gold of a naval uniform. I still have my commission as a chaplain, and occasionally I find myself reading, with a pleasure that cannot convincingly be denied, those subtly flattering words (I quote from memory), "Having especial confidence in the valor and fidelity of so and so—." I have not thrown away my Victory Medal with its one bronze star. I know that consistency demands that I should get rid of these things, and maybe I will some day—before my little yellow headed son is old enough to know what they mean, perhaps—but I cannot promise. And yet I know that I am a pacifist by experience, by conviction deliberately arrived at in the atmosphere of peace when judicial deliberation is possible. I have learned, I think, that it is a good thing to fix one's course when there is time to do so and before the extraordinary emergency arises. I have therefore registered a solemn vow that I will never take part in, or support in any way, the prosecution of another war. I have taken this vow because I am afraid not to. I have put out this anchor because I shall certainly need it in the storm that will come again. When the next epidemic of flag waving, patriotic lying and enemy hating begins I trust I shall have gained sufficient immunity to protect me against the contagion.

# The Pattern-Theory in Religion

By T. Rhondda Williams

THE PRIESTLY DOCUMENT tells us that God commanded Moses to build the tabernacle according to a pattern given him in the mount. This is the priestly view of religion and life, both according to pattern. God must be worshipped and served in prescribed ways, and these prescribed ways are attributed to direct and infallible revelation. They, therefore, become binding, and are often destructive of spiritual liberty.

One may admit all the value of institutional religion without submitting to the pattern-theory in religion. "Do all things according to the pattern showed thee in the mount" is exactly what God never has said to men. What we find "given" is a certain amount of capacity, and a certain amount of raw material, which we have to bring together to build up a life of our own. It is not a valid objection to this to say that what the individual finds, when he comes into this world and begins to grow up in it, is not raw material, but finished products. He is surrounded with ready-made things, which are more or less imposed upon him. The economic system in which he works, the political machinery of his day, the institution of the church, are not raw materials, but the outcome of long life. This is quite true, and if the individual will regard these given things as finished and as final, as prescribed things for him merely to accept and follow, he will have little or no life of his own. It is because so many have done this that religion has become so dull to many people, and politics so boring, and the economic system a system of slavery.

The individual, of course, must not think that he can cut off all these and begin *de novo*, but he should take all these things, which are finished products in a sense, as raw material for his own life, as one industry very often takes the finished product of another industry for its own raw material. We should not look upon the church as fashioned according to a divine and infallible pattern, and not, on the other hand, cast the church aside as if it were all useless, but accept its existence, and find out what there is in it of value and help, and guidance, and inspiration.

## ENSLAVEMENT LURKS AT HAND

So with all the other institutions of humanity which we find already built up when we come. If man accepts the pattern-theory anywhere it will enslave him. He must not despise what humanity has built, or he will be able to build nothing. But the pattern-theory is destructive of that fresh creativeness which is so necessary in life generally, and in religion in particular, if men are to realize themselves. It is because religious life is a reality that it has broken out into so many different forms and manifestations; it never has followed a pattern; its varieties are endless. It could not be the same in all ages and in all lands. There is no form of religion now in existence that could be universalized. There must be differences between the religion of the east and the religion of the west. Even in the west it is foolish to hope for one form or one kind of church. It would never work. Sameness would result in boredom.

What we want is perfect friendliness in all the churches and denominations, and willingness to unite in the support of the great causes in which we all believe, but no uniform standard either for belief or for worship. Through variety alone can real life express itself. If conformity be made the dominant thing it quenches creativeness, which is the only real sign of life in religion. It is not for patterns, but for inspiration and help, we go to the mount.

God still commands us to build a sanctuary for him, but he gives us no prescribed details as to how we are to build it. There are hundreds of ways of making a sanctuary for God. A mother makes it over the cradle; she makes it as she draws her babe to her breast; many a nurse makes it at the bedside of the sick. That sanctuary is built by thousands of brave men and women every day in the industrial life of this country, and the stones of it are courage and conscientiousness. The woman in the home builds it by glorifying the commonplace with the sunlight of a gracious spirit, and not seldom does she erect the altar of God by the quality of her vicarious suffering. If a man goes into business or commerce and conducts them in the spirit of service, with a genuine joy in the material and moral welfare of his fellowmen, he is putting precious stones on the wall of the sanctuary in which God may dwell.

## EARLY CHURCH CREATIVE

The early Christian church was no doubt modelled somewhat on the Jewish synagogue, but the model was not the dominant thing, and it had no binding character; what was characteristic of the first Christian age was inspirational creativeness; the emphasis on patterns came later. The claim of any church that its constitution and its form are of infallible and divine origin, permitting of no departure, is a claim which cannot be sustained, and is a barrier to the advance of souls. "The wind bloweth where it listeth . . . so is everyone born of the Spirit." Forms adopted in one generation are often helpful to future generations, but if they are overemphasized and their authority dominating, they prevent the march of the sons of God. For those in touch with the ever-fresh sources of divine life there must always be liberty for new creations. Christianity itself has never preserved uniformity. Its abiding elements are faith in the love of God, trust in God as the redeemer of men, and the conviction that the glory of God shone in the face of Jesus Christ. This faith has worked in different forms of belief and practice in different ages and in different countries. Even the Roman Catholic church, which has made the greatest attempt to preserve sameness, has not succeeded in doing so. It may have succeeded too much, but the very nature of the Christian religion made a complete success impossible.

Nor are we tied to any pattern for the future of Christianity. We go forward bound only in the spirit, sustained by a glorious faith in God the redeemer, to embrace new ideas, and to create new services. We cannot get from God the forms which either our belief or our work will take;

what we can get from him is life, the power of creation. To believe this is almost the only belief we need. With this belief we can face the real task of religion, which is not one of mere imitation, but the following up of the creative impulses of our faith, the working out in the changing circumstances of the world of that inward life which is wrought within us by the divine Spirit. We must not be bound by what has been, but inspired by that which is yet to be. So far as existing forms and institutions help us, let us use them; if they hinder us we must break bounds. God's world for us is not within boundaries; it is illimitable on every side. The rod has never yet been invented that can measure God's Jerusalem. On the highest mount of revelation that Paul ever reached, what he found was not a pattern, not a map, but only heights and depths unfathomable, and divine ways past tracing out.

Jesus found religious authorities who believed that they had traced out the ways of God, and that only they held the keys of the kingdom. Jesus declared that the kingdom of heaven suffered violence—violence to religious propriety, to convention, to the tyranny of ordinary standards. Men with souls could break through into the kingdom; publicans and sinners could go in by unprescribed methods. Many of us know that there is enormous help in the services to which we are accustomed in our religious life, but when men begin to prescribe limits, and to define boundaries, and come down with a "beyond this thou shalt not" we reply with Blake:

Bring me my arrows of desire,  
Bring me my bow of burning gold;  
Bring me my spear; oh clouds unfold,  
Bring me my chariot of fire.

We must claim to go as far, and to mount as high, as the soul impels. We can accept no tyranny of patterns, because we believe in a God who creates new things.

Space will not permit us to pursue at length this theme into the moral realm in view of certain scientific and psychological teachings. A great deal is being written in these days which tends to cut the fibers of moral endeavor, by representing that a man's future is already fixed even before his birth. But there is as much evidence to prove that there is in man a factor of creatorship as there is to prove that there is in him an undoubted factor of inheritance. No man can say, indeed, what possibilities lie in his inheritance. Even if heredity does fix character, no man can say that the character he has already shown is the fixture. We may change in different circumstances. Many scientists emphasize the great importance of the best possible nurture for everybody, and none pretend to measure the good that may come out of it. Even with the teaching that heredity fixes character, no man should be content with an unsatisfactory life.

The truth, however, goes further. Man's nature is such that he is in communication with a creative Spirit that makes a new future always possible to him. Let no man surrender his prerogative of choosing the higher and the better; against all theories to the contrary, let him experiment with this choice, and he will find that new worlds can be brought to birth. Whatever life lies below the threshold of his consciousness, there is a super-conscious life, a life above him that descends into his, if he will only open to it

and is willing to cooperate with it. Let not the idea of the subconscious become a tyranny, and a preventive of upward endeavor; we must remember the super-conscious, the life of the divine spirit, how it condescends to our low estate, to lift up that which is low down, and to work up to new life on higher planes.

There is a higher life which has an upward pull upon our own. We know it when we contemplate the noble and the great. Millions have felt it when they have looked upon Jesus, whatever their heredity may have been. "Reality for us," says Mr. Clutton-Brock, "is not in the past or in our origins, but in the future and in our aims. If we would know what we are, we must try to discover what we desire to be . . . we are not what we have been, but what we are trying to be." Let no man think of his life as the inevitable working out of a pattern fixed for him either by heredity or by his own individual past; let him think of himself still as a man in the making, with a great God to help make him something very fine and noble.

## The War on Opium

By Wayne Gard

A WORLD CONFERENCE on opium and allied drugs, called by the league of nations, will meet at Geneva in November. President Coolidge has appointed three American delegates to this meeting and congress has made an appropriation for their expenses.

The problem of opium is no mere matter of Oriental vice. America, in spite of restrictive legislation, is consuming opium at the rate of thirty-six grains per head each year. This is three times the amount required for medicinal purposes. The open borders at the north and south provide an easy passage for smugglers. The drug peddler gets big returns for his investment. He knows that nearly every customer is a life customer and will pay almost any price for his daily dose.

The production of opium in China has increased during the past two years with alarming rapidity, due largely to chaotic political conditions. "Opium smoking is in vogue again," says a recent press dispatch. "In the interior farmers have turned their wheat and bean fields into opium fields. For opium brings larger revenue. Officials encourage the farmer to grow opium, in places even force them to grow the plant, because the traffic is monopolized by them and they thrive upon it."

To prohibit, or even seriously restrict, traffic in opium is almost impossible. The drug's lack of bulk makes smuggling and illicit sale too easy. The trade baffles detection. The one adequate method of restricting opium to medical requirements is that of limiting the actual production—of prohibiting the cultivation of the opium poppy except as required to supply the world's legitimate need. This is something which can be done, though it involves a number of difficult problems, such as that of substitute crops. It would require the active co-operation of every country in which the poppies are grown or could be grown.

The "American proposals" of Stephen G. Porter will form the basis for discussion at the Geneva conference.



These provide that the production of opium should be limited to the strict medical needs of the world, and that all other use should be considered an abuse and not legitimate. The one government which withholds full acceptance of these proposals is that of Great Britain.

The eating and smoking of opium are not ancient evils. It is the white man who is chiefly responsible for their introduction. Even in China, the use of opium for other than medicinal purposes did not begin until that country became the dumping ground for the drug produce of India. In 1729 the emperor Yung Ching prohibited the importation and sale of opium in China. In 1858 Great Britain forced China to agree to the treaty of Tien-tsin which legalized the importation of Indian opium into the celestial empire. Since then, although various adjustments have been made, China's struggle against the drug has been futile.

Here is a message to the British traders, issued in 1839 by Lin Tse-hsu, who was then imperial commissioner at Canton with full power to deal with the opium problem. "Why," he asked, "do you bring to our land the opium—which in your land is not made use of—by it defrauding men of their property and causing injury to their lives? I find that with this thing you have seduced and deluded the people of China for tens of years past, and countless are the unjust hoards you have thus acquired. Such conduct arouses indignation in the human heart, and it is utterly inexcusable in the eye of celestial reasoning."

India's protest against the British opium policy has been equally severe. "It will be no defense," says Gandhi, "to urge that the vice has existed in India from times immemorial. No one organized the vice, as the present government has, for purposes of revenue." Members of India's legislative assembly have repeatedly denounced the British

opium dealings. Last July the All-India congress committee passed a resolution embodying the following statements: "The opium policy of the government of India is altogether contrary to the moral welfare of the people of India. The people of India would welcome the total abolition of the opium traffic for the purpose of revenue. The production of opium is out of all proportion to the medicinal requirements of India."

Yet the British, waxing fat from opium revenue, continue to view the drug traffic as a purely economic matter. Last year a British investigating committee, after recommending that no change in policy be made, specifically emphasized "the importance of safeguarding this important source of revenue." A publication of the India office, issued last year, states that "the prohibition of opium-eating in India we regard as impossible, and any attempt at it is fraught with the most serious consequences to the people and the government."

For the year 1921-22, the British received from opium revenue in India 3,728,000 pounds sterling. Eliminating China, where opium growing is illegal and cannot be measured, India leads the world by producing 1,500 tons of opium a year. Turkey, the nearest competitor, produces only 250 tons. It is not only because she controls its produce that Britain is interested in opium. She has more colonies where opium is eaten and smoked than has any other nation. England, moreover, plays an important role in the manufacture of morphia, heroin, and codeine, which are opium derivatives.

The opium stain is a world stain. The stain is darkest not upon the unfortunate victims of its vice but upon those for whom "the jingling of the guinea helps the hurt that honor feels."

## What the United Church of Canada Faces

By Murdoch MacKinnon

THERE ARE FEATURES in our religious life and work that call for searching inquiry. For example, there are hundreds of mission fields to whom we give a half yearly service or less, and hundreds more we never enter and where no voice is raised in the public worship of God. There are the non-Anglo-Celtic with whom we have made a fair beginning, but no more. There is the annual struggle to meet an all too cautious missionary budget. There is the stark indifference of the crowd and the blazing popularity of "jazz" programmes. These statements, disconnected, unqualified, and extreme as they may be, suggest some phases of the task that lies before the United church of tomorrow.

Let it be said at once that a stronger and better type of man is called for in the ministry of the church and that the prospects of securing him are tremendously improved by the fact of union. The opportunities of giving each man a full day's work are increased. The minister will not feel that he is a divisive force in the community. But new con-

ditions must be created, making it more possible for young men of the right sort to respond to the call of the church. The magnitude of the task and the nature of the difficulties to be encountered constitute a challenge to the youth of our time. Men ought to be assured that if they should fall by the way while engaged in the church's work, they will not be thrown to the side to be cared for by an irresponsible community. The church cannot afford to be less human and considerate, to say nothing of less Christian, than a railway or financial corporation. The question of the establishment and endowment of an adequate pension fund must be faced at once. Men will accept hard fields and low salaries when these are the order of the day, but they respectfully decline to become parties to a piece of flagrant injustice where they and their dependents are, in the hour of tragedy, left to forage for themselves.

Men must be made more secure in the local field and given to realize that they do not stand alone in their defense of the truth. Too frequently it is within the power of a

few malcontents to silence the preacher and remove him beyond the bounds. His support is directly dependent upon the gifts of these same people. The temptation to be non-committal in the face of moral issues and to speak smooth words is too great at a time when a prophetic ministry is urgently demanded. Our estimate of a man's work must not be his harmlessness in the community but his effectiveness in smiting evil and his power in exalting righteousness. Popularity and truth were not identical in the days of Elijah and Paul nor are they identical now. The truth of the cross never was and never will be popular. There is a smug complacency that must be disturbed; there is a defiance of Christian ideals that must be reckoned with; there is a pagan philosophy that must be given the lie direct, and the minister of religion who is going to do these things must be prepared to pay the price. He is not immune against attack, nor is he greater than his Lord. His church must, therefore, stand behind him. The presbytery must give more definite and tangible evidence of support to the man who stakes his all upon the message which the church ordains him to proclaim. It is a source of great strength to a man to know that in doing his duty and in exalting the principles of the kingdom he has the support and approval of his brethren. The United church of Canada can create a situation where it will be humanly possible for a man on the one hand to live a self-respecting life, and on the other, to exercise a prophetic ministry within the church where the only fear should be the fear of God.

#### THE FATAL PAUSE

There are two features in our home mission work needing immediate attention: the immaturity and inexperience of the workers and the lack of continuity in the work. All honor to our splendid boys who come away from the colleges to do mission work for twenty weeks or so during the summer when the people are busy on the land. During our delightful autumns and the harvest season, and through the long drawn out winter months, hundreds of our fields are lying vacant. The loss is incalculable. The ground gained the summer before has been lost; habits adverse to the ministries of the church and the day of worship have been formed; an attitude of spiritual indifference settles down upon the whole community and before the next student arrives the religious quack has got in his deadly work. Thus a generation is growing up to whom the very language and message of the church is becoming unintelligible, and if you speak to them of Adam they will want to know his other name. The natural result of the absence of a genuine and vital religion is the bland appearance of its counterfeit, and in a sense it is a tribute to human nature that for a time, at least, people will grasp at the semblance of the faith when the reality has been denied them. We share in the fate of the house garnished and swept.

The United church must aim at the formulating of a policy that will provide more experienced and continuous leadership to the admittedly more difficult fields. An ordinary man may do the work of a church with years of history behind it, but the frontier calls for men of mature judgment and organizing ability, of constructive enterprise and great patience. The helpful results of a wise and far-seeing policy in this matter would soon be felt in all our churches.

Meantime, with an ever moving population, all our congregations are suffering from the ill-effects of an intermittent service in the home mission area.

#### "THE STRANGER WITHIN OUR GATES"

There are whole areas in western Canada that are so neglected as to be virtually paganized. Great things have been accomplished but in some directions our work is patently ineffective. A large slice of our population is from Europe and in the absence of any organized effort on the part of the Canadian churches these people are on the point of dominating the political and social situation. They are transplanting and perpetuating in our virgin soil the social standards of the countries from which they were glad to escape. Witness the recent prohibition vote in the western provinces. It was not the typical Canadian who gave temperance its temporary defeat but the immigrant from central Europe, who held the balance of power. As is always the case in our democracy our people divide for and against a cause; liberal and conservative in politics, wet and dry in temperance, and the real master of the situation is the recent arrival who is suddenly thrust into the midst of our free institutions. As an integral part of a solid social block he records his judgment. He is the deciding factor. He has the casting vote. He rules the country. We cannot blame him. He acted in the light of the only standards known to him. He wanted to have what they had "at home." He obeyed his boss, made "his mark," took his pay and went back to his work.

Now these people are here; we squandered millions to bring them here; we live with them; our children go to school with them; they have our land, as our own people have not; they are industrious and brainy and the church cannot afford to shirk its responsibility towards them. We must go to them. Our strongest men must learn their languages; know their history; study their customs; interpret our ideals to them in terms of life and say with Ezekiel, "I sat where they sat." Thus we may bring to them sympathy, goodwill, and maybe moral elevation and an opportunity to blend with the higher life of this country. It is not enough that they should be "new Canadians." We must help them to wear the newness off and to share with us the task of making in this land a civilization worthier and better than either they or our fathers left behind.

#### A WAITING FIELD

The non-English speaking people of this land constitute a field of patriotic and Christian endeavor which is white unto the harvest. No church is cultivating it in any serious and effective way today. It is waiting for the enterprise and constructive ability of the United church of Canada. It calls for a bigger churchmanship than we have yet displayed. What Dr. Robertson did for the English-speaking settlers in his time, the leaders of the United church must undertake to do for the non-English of this country today. There are barriers in the way—racial, social, and linguistic—that did not exist in connection with the earlier task. These constitute a further reason why this work should be undertaken in a sustained and vigorous way.

To overtake the larger program awaiting us Christian stewardship must be given a fresh impetus and put upon

a higher plane than at present. There was finished on Calvary a work which cannot and need not be repeated. But the completeness of this sacrifice was never intended to relieve us of our high duties in the matter of propagating the faith. A religion that began upon a cross must be continued in the spirit of the cross. We recognize the progress that has been made in the matter of systematic and sacrificial giving, and rejoice in the splendid spirit being shown by a growing number of our people. In this tendency there lurks the promise of greater things. But there is an apparent lack of seriousness on the part of a great many of our professing Christians in their attitude toward the missionary program. There are even some ministers whose conversion at this point is quite over-due.

There seems to be no burning conviction regarding the worth-while character of the work which the church is trying to do. Contrast our expenditures on gasoline, recreations, holidays, and personal luxuries with the calculating and diminutive spirit in which we respond to the call of the church for the support of her many noble enterprises. We may well wonder how far the spirit of Christ has really taken possession of us. It is not the condition of the crops, nor any financial depression that is responsible for our failure to keep pace with our leaders in the work of the church, but our lack of heart-interest and conviction concerning the urgency of the gospel message. The first heresy the United church must peremptorily and irrevocably deny is that which says, "The United church was formed to save money." A policy of expansion in the mission areas and of intensive work in fields and centres of population already occupied, calls not for economy of expenditure but for a largeness of beneficence and a missionary zeal commensurate with the mightier tasks that drew and drove us into union.

#### REVERENCE ABSENT

The spirit of reverence is not a mark of our day. Our homes do not foster it, for the family altar has been rudely disturbed. We have proscribed the Bible in our public schools, and our Sunday schools are regarded by some serious minded people as the chief training ground for the vulgarizing of religion. In the churches the youth are generally conspicuous by their absence and even if they were present at the one service preeminently intended to nourish the religious life, they would all too frequently find it lacking in that odor of sanctity which quickens the imagination and is the condition of exalted worship. The United church may well give attention to the conduct and character of its devotional services and still more to the various means whereby the spirit of reverence may be inculcated. A beginning has been made, it is true, in the matter of improved architecture, but this phase of the question must be taken up in earnest, and greater assistance made available for congregations intending to build churches. If it be "easy to worship in Westminster abbey," it is extremely difficult to conduct a worshipful service among people who have graduated from the modern Sunday school into the unsightly structures we use for sanctuaries today.

But this cannot all be done in a day. The foundation must be carefully scrutinized. Consider the question of

the dogmatic teaching of youth. The instability of our religious life may be due to the fact that today we are not very definite in what we desire our children to know and believe. Surely there are many precious Christian doctrines that we are agreed upon that in simple and attractive form could be entrusted to the homes and children of our people! If the shorter catechism played admittedly so large a part in the life of the Scottish people and their descendants, is it reactionary to suggest that the United church of Canada might well clarify its own thought and stabilize the religious life of the coming generation by producing in terms of the thought-forms of our time and in terms of the spiritual needs of this country a catechism that would at once be loyal to the truth of Jesus Christ and expressed in language that would be intelligible to the children of today? Those who made the shorter catechism would not deny us the freedom of making a still shorter one or a larger one if so desired.

#### "TEACH THEM TO YOUR CHILDREN"

Some of our other weaknesses may be due to this lack of definite religious instruction. The progress of Pentecostalism, for example, with its crude excitement and its crass theology, may betoken the cooling down of our own spiritual fires. When the enthusiasm of the Wesleys wanes, its caricature is sure to emerge. When the burning bush becomes a documentary symbol rather than a preacher's dynamic, the flock will turn to other leaders for shepherding. If our people are to rise to the full measure of their

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opportunity, and if those living in spiritual destitution outside the church are to be reached and won, the message of the pulpit must betray an urgency that at once interprets the Wesleyan movement and releases the Presbyterian enthusiasm of the burning bush. We look with confidence to the fusing of the fires. Here is the promise and potency of the coming revival. It will extinguish the cults. It will overleap our church walls and bring hope and courage to the masses outside. But the condition precedent to such preaching, and the necessary prerequisite of such revival is the positive and patient teaching of our children in fundamental Christian doctrine. No great revival in Britain or America can be cited that was not anticipated by careful teaching on the part of the homes and churches of the day.

Our supreme task, then, is not any one of these things but rather that which will make possible whatever is good

in these things: the giving to our people a sight of the great Taskmaster himself, whose kindly eye is upon us all as he realizes his purposes through our very failures and disappointments; a sight of the compassionate Father to whom the fall of a sparrow is a matter of concern; a sight of the universal Father who has made of one family all the nations for to dwell; a sight of the all-loving One, who spared not his own Son but freely gave him up for us all; a sight of the ever-triumphing God who has become the companion of all who love in the service of all who suffer; a sight of God Almighty, whose righteousness exalts a nation and whose law makes free a people—to give Canada a vivid sense of his presence and a sustaining vision of his glory and an awful realization of his majesty and holiness and love. This is surely the supreme task of the United church of Canada.

## CORRESPONDENCE

### Reformed Church Synod on War

EDITOR THE CHRISTIAN CENTURY:

SIR: You will be interested in the resolution passed by the synod of the Potomac of the Reformed church in the U. S., numbering 52,000 communicant members of the Reformed church. It was presented by their committee on social service and rural work and was adopted without a dissenting vote. It read as follows: "That the synod of the Potomac looks upon modern war as anti-Christian and an utterly false method of settling international disputes. That it approves sincere efforts to secure arbitration of all international problems and welcomes the advent of an international court of arbitration. It considers all efforts to substitute military ideas for the peaceful ideas of goodwill and brotherhood that have characterised the history of our nation as dangerous and unchristian and unalterably opposes all glorification of war. It looks with suspicion upon the undue pressure for war preparations because of the exceedingly great difficulty in the way of determining the use to be made of such preparations and the hasty and secret ways in which nations are plunged into war and people are thrust into its carnage without either their knowledge of the purpose or their voice in the declaration of war."

Altoona, Pa.

CHARLES D. ROEKL,  
Chairman.

### When Doctors Disagree

EDITOR THE CHRISTIAN CENTURY:

SIR: Out of the mass of bromidic "literature" appearing in your great free advertising number of October 23, perhaps the most censurable is the article entitled, "Is psychoanalysis coming or going?" After three columns of rambling the writer expresses his conviction that "psychoanalysis has come to stay in the field of neuropsychiatry and abnormal psychology; it has come to stay as a therapeutic technic and as a method for investigating personality." And who is this man who thus speaks so authoritatively on this subject in the columns of The Christian Century? Is he a renowned psychiatrist, or a well-known psychologist, or a leading physician, or a criminal lawyer? Somewhat languidly we turn to page 1378 and learn that he is none of these, but instead is a professor of sociology. Evidently, he is one of that large number who speak not with authority but as one of the scribes.

Let us see also what references he furnished us for his conclusion. Were they voluminous reports from hospitals and clinics, quotations from established journals in psychology, medicine or law? None of these. No; instead he listed nineteen books

dealing with Freudianism, or some of its tropical offshoots, written by people ranging from the pedestaled archetype down to the latest candidate for MacFadden's magazine. And this is the evidence that "proves" that "psychoanalysis has come to stay."

And to whom has it come, and with whom will it stay? Apparently it has come to those who enjoy that sort of thing; apparently it will stay with them until a more conducive fancy is found.

Why is it that Freudianism (and its offshoots) is so little respected among scientific men in America today, and has its chief support in the so-called popular writings of those who find in the Freudian point of view a very comfortable apology for their own private philosophy? Why is it that scarcely no psychologist of note accepts the idea; why is it that most eminent psychiatrists reject it; why is it that practically all physiologists scorn it? Why, indeed! Every physiologist who knows well his physiology of the nervous system recognizes at first glance the underlying fallacy in the Freudian philosophy, and more and more both psychologists and psychiatrists are appreciating the fact that a thorough knowledge of neural physiology is fundamental to their subjects, and so necessarily they have a similar attitude toward this cult.

If The Christian Century wishes to apprise its readers of the present status of a controverted subject, especially if that subject impinges on the domain of science, I beg that it select some writer who has not fed too prodigiously on one kind of diet; in other words, let us have authoritative presentations. Furthermore, would it not be more consistent to leave to specialist publications these discussions concerning the morbid and pathological? Pottering with Freudianism is hardly conducive to Christian living.

Decatur, Ga.

A. D. BUSH.

### Fundamentalist Science

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer is a clergyman whom duty has called to work in a foreign country, and who consequently is termed a "missionary." Some kind friend, unbeknownst to himself, has made him a subscriber to the "Bible League Quarterly" published at "40, Great James Street, Bedford Row, London, W. C." As the majority of The Christian Century's readers probably have not access to this interesting publication, may I not be permitted to share with them a few of its treasures? Quite a proportion of its contributors are navy and army officers (probably mostly retired and with leisure on their hands) who gallantly "attack the works" of the leading Bible scholars of the age. This is a feat

worthy of brave men ready to fly to the defense of their king or their traditions with equal alacrity. And I can recommend their articles for mental refreshment to tired theologians, critics and exegetes.

Associated with such men as a "colonel of the royal engineers" (who writes on "The Unity of the Prophecies of Isaiah"), a lieutenant-commander of the royal naval reserves, a rear-admiral who is "Knight of the Black Eagle" (and sheds "Prophetic Light on the Last Days") there are numerous clergyman—"prebendaries," "canons" (which again sounds militaristic), and doctors of divinity. Some articles of the last named I can recommend as heartily for mental refreshment to weary scientists as I have recommended those of their military colleagues to tired theologians.

The July-September, 1924, number of the Bible League Quarterly, just to hand, gives most of its space to the thirty-second anniversary of the Bible League, celebrated "by the holding of three meetings in the great hall of Cannon Street Hotel (how they do like cannon!), London, June 6th." Among the addresses was one by Rev. J. Cynddylan Jones, D. D., "Author of *Primaevial Revelation*, &c," on "Divine Revelation." The Rev. Cynddylan makes some astonishing "revelations" as to the views of modern scientists. Hear this:

"Here science steps in with its doctrine of evolution, a doctrine that is at a discount today, abandoned, as Haeckel laments in his last book, by the leading scientists of Europe and America. I do not wish to take advantage of evolution in the day of its trouble and misfortune."

Now let Professor J. Arthur Thomson retract his four-volume "Outline of Science" or abandon pretensions to be a scientist. Cynddylan has said. Further on he asks:

"Whence came mind into matter, Mind with a capital M? Evolutionary science says, From the whirligig of atoms in the brain. Tush, nonsense; *the atomic theory of the universe is outside of sober thought.*" (Italics mine). So that's that. But "the best is yet to be." Voila:

"I am not ignorant of the ridiculous theory that man is an evolution of the ape. All the leading scientists of the last thirty or forty years, including Wallace, reject the supposition. Should any one doubt this statement, let him purchase a small volume, entitled 'Evolution at the Bar,' to be had from the Bible League office, price about 2/6. What is the so-called scientific account of man's origin? That some ape, sometime, somewhere, somehow, developed into an initial man. But where did the woman come from, for male and female are necessary to the multiplication of the species? Let us concede that a gentleman ape developed into a man; when, where and how did a lady ape develop into a woman? Did they develop the same time in the same neighborhood in the same manner? If they did, what a miracle! If they did not, how were they brought together so as to perpetuate the species, every creature after his kind? You have to make so many baseless suppositions that the scientific theory of the origin of the human race is not only unreasonable but absolutely ridiculous." Fancy!

Sometimes, after reading such an exposé of fundamentalist science, I am tempted to write to the Bible League Quarterly. But an incident of my youth deters me. Some forty years ago, as a college freshman, I attended a Y. M. C. A. convention with a fellow-delegate. At a common supper we were assigned a table with two seniors from other colleges. One of them asked the other, "If the evolution theory were definitely proven would it upset your faith?" His friend replied, "It would not." The freshman butted in, "It would mine," and gave his (freshmanic) reasons. The seniors remained silent. Afterwards my fellow-delegate said heartily, "You shut up those evolution fellows. They had nothing to say." I smiled faintly. I had a suspicion in my soul that they thought me too big a fool to argue with. The passage of years has confirmed that suspicion. No reflections intended on Dr. Cynddylan, or the Quarterly.

Am sorry not to give my name and address. But my statements can be verified by any one taking the trouble to send for "The Bible League Quarterly," No. 94. The reason for anonymity is that the secretaries of my supporting board get nervous if a missionary criticizes fundamental-ists or -ism. It might cut down contributions.

## Some Recent Fiction

IN THE INTEREST of variety, we group together here five pieces of fiction, including a religious novel, a theatrical novel, a musical novel, a mystery story, and, lastly, a book which, without other distinguishing adjective, we feel disposed to describe as a great novel. *THE OBLATE*, by J. K. Huysmans (Dutton, \$2.50), translated by Edward Perceval, is the last of a series of four novels depicting the rise of a character, Durtal, by the power of Catholic faith, from a life of the lowest sensuality to spiritual victory in the fellowship of a monastic order. It is a "study of the ritualism and symbolism and the spiritual and emotional meaning of the monastic rite"—in part a very beautiful and true interpretation and in part, we should judge, a highly idealized picture. In fact, monastic life is many different things, and to depict its mystical beauties and all the glories that might be if human nature were quite different from what it is, inevitably leads the author far from some of the concrete realities of the monastic life. The book is also a tract against French governmental action against the church during the last twenty years, and an appeal for the restoration of the temporal sovereignty of the pope. It is excellent Catholic propaganda.

Happily, we recognize no obligation to classify or catalogue the novels which we review. We did refer to Henry Baerlein's *MARIPOSA* (Boni & Liveright, \$2.00) as a theatrical novel, but there is no ready-made pigeon-hole for *Mariposa*. It is a sprightly narrative of a Spanish dancing girl who came to England—naïve, indecorous, pious, tempestuous, conscientious, garrulous as an old woman, inconsecutive as a child, bewitching as a Spanish dancer should be. It might almost be a translation from Anatole France, so fantastically simple and genial and satirical. But if *Mariposa* is featherweight fiction with an incidental theatrical setting, Janet Ramsey's *HIGH ROAD* (Century Co., \$2.00) is a story in which the musical background is essential. It is the life story of a young American musician—the type who goes through college, holds a laboratory job in a steel mill in the summertime, keeps his hair cut, is not too ghastly

## The World As It Is

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sensitive to be wholesomely human, and remains a fine young American even though he gets most of his training in Berlin. The story grows finer and gathers strength to the end, and it suggests that the author, like the hero, is a musician with as much brains as temperament.

Waldo Frank's *CHALK FACE* (Boni & Liveright, \$2.00) is a mystery story. Mr. Frank has written eight books—one of them "privately printed" at \$7.00—and somebody has written a book about Mr. Frank. We see nothing in this one to justify it. It is spooky, as a mystery story should be, but the mechanics of the spookiness are a little too obvious. The jerky style and the incomplete sentences register mystery almost as mechanically as does the combination of quivering violins and a minor key in the orchestra. It is a very modern story, yet the hero in New York finished a brief telephone conversation and "rang off"—a reminiscence of rural party lines, and the little crank on the side of the telephone box. They don't still have to "ring off" in New York, do they? But the book has a basic idea, which is that of the objectification and incarnation of a suppressed and unconscious wish, and the thing is much better done than we have allowed the reader to infer. Part of it is a dream, and all of it might be.

The real novel in this group is *THE LITTLE FRENCH GIRL*, by Anne Douglas Sedgewick (Houghton, Mifflin, \$2.00). It is strange how prominently a book like this, with the qualities of good literature, stands out from the mass of excellent but ephemeral fiction. So shines a good deed in a naughty world. It is at once subtle and strong. Without hair-splitting or oversentimentality, it deals with delicate nuances of sentiment and fine points of honor. Its ethical issues, with one exception, do not stand upon crimes or gross indecencies, but upon fine shades of propriety. Its conversations are not raw interchanges of information and opinion, but the touch and reaction of personalities which are sensitive to each other's moods, and percipient of the implications as well as the specific meaning of what is said. And all this without oversubtlety or obscurity; in fact, with luminous clarity. The style is a delight. On almost every page there is some exquisite phrase that might be the theme for a lyric. The little French girl, aged seventeen, was sent to England after the war, and in her relations to her English friends there is a vivid and discriminating study of the contrast between French and English characteristics in personal ideals and in social attitudes.

Suppose you became suddenly rich through one of those senseless tricks by which fortunes sometimes come or vanish—from, say, a hundred dollars a month to a hundred thousand a year—what would it do to you? Make you think more about money, or less? Make you generous, or selfish? Liberalize your thinking, or petrify it? Enlarge your personality, or reveal its smallness? In *SUDDEN WEALTH*, by Henry James Forman (Boni & Liveright, 2.00), George and Laura Pollock are called upon to pass through this test. They do not stand it very well. Any of us, by our own account, could surely do better. But George and Laura and their rich relatives are very real people—all but sister Minna, who seems rather a lay figure. Strangely enough, there are no sex complications in the case of these main characters, but, lest the sophisticated reader should feel himself defrauded in this particular, this lack is supplied by the exploits of younger and more attractive figures in the story, who thereby crowd

the leading persons somewhat out of the center of the stage and weaken the emphasis upon the main theme of the book.

## THE SUNDAY SCHOOL

Lesson for November 16. Lesson text: Matt. 16:13-20.

### Peter's Confession

HAVE you ever gone aside into some quiet place where time and silence made deep thinking possible, and have you asked yourself, "What is the content of my confession of faith in Jesus?" No two people ever had the same content. Last year a little girl and a noted scientist confessed their faith in Christ in our church. What was the content of those two confessions? For both, with all the heart, accepted Jesus as Savior.

Now and then it is well to be thoroughly shocked, to be shocked wide awake. Within a few days I heard a brilliant young university professor squarely refuse to worship Jesus because Jesus was a Jew and because Jesus was an egoist. It sounded like blasphemy, but it was not that; it was a cold, calculated statement, and, strangely enough, the speaker was formerly a rigid, orthodox brother. The pendulum had swung clear out; it will settle in the correct place. Replying to the criticism above I asked what nationality Jesus should be born into to suit our friend. Obviously if he was to appear in human form some man of some nationality must be chosen—why not Jew as well as Russian, English or Yankee? And as for egoism, has not every great leader believed so deeply in himself and his mission as to create the impression of egotism among his contemporaries? Roosevelt, Webster, Gladstone, St. Francis, Loyola, Gandhi, Mohammed, Buddha and the rest. All of this strikes me as very superficial criticism, for the problem is to account for the ethical superiority, the God-likeness, the sacrificial love of Jesus of Nazareth. However, something more than the mumbling of the creeds must be done to help our brilliant and blasphemous friend. He will come back, when the storms of life have washed the gay paint from his creakingly new craft, but at present he is in a dangerous mood—but he will swing back, not to orthodoxy, but to a deep love for and allegiance to the Son of Man and Son of God.

Now, the condition of the young university professor's faith need not hold us longer than to drive us to carefully reconsider the foundations of our own confidence and trust in Jesus. In the first place we can sweep the whole "Christ concept" out of court. Christ means Messiah and, since we are not Jesus, the Messiah idea means nothing to us. To tell me that Jesus is the Messiah helps me not at all. We are driven back, therefore, to those innate qualities possessed by Jesus. At this point we are not concerned by the problem of his birth, virgin or otherwise, but only with what Jesus was, however he came by it. The significance of Peter's confession lay in the fact that Jesus had grown upon him, through daily contacts, through human experience. Out of a full heart, out of a ripe mind he cried: "You are the Son of God." He also called Jesus the "Messiah," which, to him, a Jew, was of peculiar, though local and provincial value.

Thirty-three years ago, as a little boy, I walked to the front seat of the old home church and truthfully, tremblingly accepted Jesus as my Savior. I put all that I had into that act. But this morning, as a mature man, having known birth, death, success, failure, friends, foes, joy, pain, virtue, sin, praise, condemnation, prosperity and adversity the content of my faith is much richer, much deeper, much stronger, much broader. Still, with all my heart I call Jesus Master, Savior, Lord, (reverently) God. Still, I put all that I have into it—will-power, love, devotion, sacrifice. Jesus is not less but more—now that I no longer think as a child or see as a child. No wooden scaffolding is needed now, Jesus stands in his own right—"Strong Son of God—Immortal Love." No matter how he came by his qualities, I know that he possesses them. That is enough. How the gold got into Cripple Creek, is one problem, the fact that it was there is the significant thing. Peter sensed this and spoke it out. Following his example, I do the same. My experience checked against the God-like elements of Jesus convinces me that he is my Lord, Master and Savior.

JOHN R. EWERS.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Campbell White Organizes New Lay Movement

J. Campbell White, one of the best known American leaders of lay movements within the churches, has organized what is to be known temporarily as a Laymen's Church league, dedicated to the encouragement of a more active spiritual life on the part of the laity. Among those serving on a provisional committee are Walter S. Athearn, of Boston university; Edward H. Bonsall, of the Brotherhood of St. Andrew; H. S. Firestone, the Akron, O., rubber manufacturer; William A. Harbison, Pittsburgh banker; George Innes, a leader of the Laymen's Missionary movement; Dr. Howard A. Kelly, Baltimore surgeon; R. A. Long, Kansas City lumber merchant; Hon. Joshua Levering, of Baltimore; David McConaughy, Presbyterian board secretary; Delavan L. Pierson, New York editor; W. C. Pearce, of the World's Sunday School association, and Joseph M. Steele, Philadelphia manufacturer. A convention is to be held in some mid-western city in which the new movement will be formally launched. More than a thousand laymen are expected to attend. The questions to be discussed will include: "How can laymen make business itself a revelation of the mind of Christ?" "What is the main business of the church?" "How can an adequate missionary policy be introduced?" "How may ministers be better trained?"

## Lutherans Would Open Woman's College

Under the leadership of their board of education, synods of the United Lutheran church are said to be hunting for vacant college buildings somewhere east of Pittsburgh in which to locate a Lutheran college for women. Colleges for women are notoriously over-crowded, many of them maintaining long waiting lists of applicants for membership in the student body. The Lutherans propose the establishment of a college especially appealing to girls from Lutheran homes. So pressing do they feel the need that they do not want to have to take the time to erect new buildings.

## Dr. Hough Visits Chicago

Chicago has been enjoying a visit from Dr. Lynn Harold Hough, pastor of the First Methodist church, Detroit. Dr. Hough has preached two Sundays at the University of Chicago, once at the Sunday Evening club, and has filled various other engagements. Unprejudiced observers who were in England last summer when Dr. Hough was preaching there report that he was heard with profound and growing interest, and that not for many years has any American preacher received a more appreciative hearing. With an amazingly rich background of knowledge of books of all ages, he escapes the blight of bookishness, his sermons being never a mere critical essay or a message in which the literary material is not made

to serve some deeply vital and religious interest.

## Ontario Retains Dry Law

With a majority of almost 50,000 the citizens of Ontario voted on Oct. 23 in favor of retaining the present temperance act, imposing prohibition upon the Canadian province. Ontario is the only province remaining completely dry in Canada, and it was the vote of its rural districts that swung the balance against

the demand of the cities for the sale of liquor under government control. Before the election it was freely predicted that the wets would win. It may have been this lack of confidence on the part of the dries that spurred them to victory.

## New Bishop Agitates High Church Anglicans

When Canon E. W. Barnes was designated for the bishopric of Birmingham, England, the Church Times, organ of the Anglo-Catholic party in Anglicanism,

## President Coolidge Delivers Lay Sermons

**T**WICE WITHIN recent weeks has President Coolidge spoken to the religious forces of America. In unveiling the statue of Bishop Francis Asbury, Methodist pioneer, in Washington, D. C., the President declared religion to be the foundation of the country. At a dinner under the auspices of the Near East relief he spoke of the golden rule as a guiding principle in international affairs.

In connection with the unveiling of the Asbury statue Mr. Coolidge, among other things, said: "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our constitution America committed itself to the practical application of the rule of reason, with the power in the hands of the people.

### LAW DOES NOT REFORM

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace. I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: 'Christ spent no time in the ante-chamber of Caesar.' An act of congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform."

At the Washington golden rule dinner the President was quoted in part as follows: "We are able already to see clearly that the world is moving toward a consummation of its aspirations for the blessings of assured peace under a regime of free institutions. It is moving in the right direction, and it is doing so because to a greater extent than ever before, it has given itself over to the ethical guidance of that broad principle that has been written into our golden rule. In many of our relationships it is as yet little more than an ideal; but it is constantly approaching nearer and nearer to universal acceptance as an ideal and a guide. It is the best basis on which the individual may build for good citizenship, the state for permanence and safe progress, the world for universal peace and widely diffused well-being.

### AMERICA A GOOD NEIGHBOR

"America is profoundly concerned in behalf of whatever promises to make the world a better neighborhood, and its peoples better neighbors. We have no better wish than to be good and helpful neighbors with all. Though we may have seemed aloof from the scenes of conflict, our people insisted on bearing their share in the world struggle. No appeal has gone unheeded by our people, whether in behalf of those who had been our friends or our enemies in time of conflict.

"I have no sympathy with those who are unwilling or unable to look beyond our shores and who content themselves with an equally vague and unmeaning assertion of their Americanism. I reserve my approval for those who, while thoroughly American, yet do not propose to live unto themselves alone, who are neither oblivious to duty or to charity, but who cherish as individuals and as citizens the golden rule of action among our own people.

"America is ready today, as always, to do its full share. It wants the peace of good will and of the golden rule, not the peace of force imposed by those who have power. It does not want peace as an interlude of brightness here and there in a world still addicted to war. It wants peace as the normal, the right, the assured estate in a world from which a wiser generation shall have forever outlawed aggressive war."

called the appointment "a grievous blunder." Now that Dr. Barnes has actually assumed his new office and has announced his intention of continuing to cooperate with free churchmen, the same paper is forced to the conclusion that the appointment "appears in the light of a menace, the only remaining hope being that grace may be bestowed on him through the episcopate."

#### Pulpits Not Vacant, Say Presbyterians

The department of vacancy and supply of the Presbyterian church states that, so far as that denomination is concerned, the reports of an increase in the number of vacant pulpits are not true. Not in years have there been so few vacancies in Presbyterian pulpits located in country districts, and there are few vacancies at present in the cities. In the New York presbytery there are only two vacancies out of 62 churches; in Philadelphia north but two out of 74; in Pittsburgh six out of 138, and in Philadelphia none out of 76.

#### K. C. Congratulates New Episcopal Bishop

When Bishop Edward H. Coley, of Utica, N. Y., assumed his new responsibilities as coadjutor of the Episcopal diocese of central New York, he received this message of congratulation, signed by William J. Cahill, grand knight of the council of Knights of Columbus in that city: "Upon behalf of Utica council 189 I desire to express sincere and hearty felicitations on the occasion of your elevation in the Episcopal church. May God spare you many years to carry on your noble and praiseworthy efforts."

#### Esthonian Protestants Celebrate

Four hundred years ago the Protestant church of Dorpat was founded, and the Protestants of Esthonia have just been celebrating that fact. The university, founded by Gustavus Adolphus in 1632, was for many years one of the outstanding Protestant institutions of northern Europe, but during the time of Russian domination naturally fell under the control of the eastern orthodox church.

#### Lutherans Buy a Mission Field

Foreign mission fields may not be generally considered an article of commerce, but the United Lutheran church, in its recent convention, voted to purchase from the Berlin Missionary society its entire work in the province of Shantung, China. The purchase price is said to be \$185,000, to be paid in ten annual instalments. This is one of the many readjustments made necessary on mission fields by the war. The Lutherans also voted to build a college in Delegu, India, to cost \$300,000. There are 106,000 Lutherans in India at the present time.

#### Christian General Seizes Peking

Conditions in China are too much confused for adequate reporting at the present time. With telegraph wires cut, and almost all despatches emanating from cities under heavy censorship, it is im-

possible to tell just what is going on. It is clear, however, that General Feng Yuxiang has revolted against his commander, Marshal Wu Pei-fu, and has seized the city of Peking, deposing the erstwhile president, General Tsao Kun. Marshal Wu is apparently strong enough to divert a part of his army from holding back the attack of Marshal Chang Tso-lin, war lord of Manchuria, to attack Gen-

eral Feng, who is now entrenched in Peking. General Feng is said to have 40,000 men under his command, but this is extremely problematical. The leading figure in China's latest coup d'etat has acquired some fame in the west because he is a member of the Methodist church, and his troops are to a large extent church members, and support several churches in Peking. Discipline has been stricter in

## Fosdick May Remain Until April

**I**N REPLY TO the appeal of the First Presbyterian church, of New York City, Dr. Harry Emerson Fosdick has consented to continue preaching in that church until the close of the church year, which comes at the end of March. The church had asked him to supply the pulpit until the whole matter of his relationship could be brought before another Presbyterian general assembly, it being felt that, in view of the action of the assembly in 1918 in declaring the time ripe for organic union of evangelical churches, no exception could be taken to the invitation of Dr. Fosdick, as a Baptist, to occupy this Presbyterian pulpit. Dr. Fosdick, while unwilling to disrupt the life of the congregation in the midst of the church year, refuses to consent to this arrangement. In the meantime, Dr. Clarence E. Macartney, moderator of the general assembly and leader of the Philadelphia fundamentalists, has made public another bitter attack on Dr. Fosdick and on the New York church for extending to him this latest invitation.

#### FOSDICK RESIGNS

In resigning the associate ministership which he has held at the First church, Dr. Fosdick wrote Mr. Henry N. Tift, clerk of session, in part as follows:

"I wish, in parting from you, to do everything possible to conserve the great work on which we have been engaged together. It would be a deep grief to me if, by my going, I should at all unravel what I have helped to knit up. The far-flung line of service which the First church is maintaining in New York has been my pride and joy. It is one of the most hopeful pieces of constructive work for the kingdom that I know of in the city. I pray for the divine blessing on it and on all of you who will have the privilege of continuing in its active support.

"My service as associate minister, while you are making other arrangements for your work, is at your disposal, but I am sure that it should not continue long enough to be a source of contention and discord in the church at large."

#### CHURCH ACCEPTS AND INVITES

In accepting the resignation of Dr. Fosdick as associate minister, the session of the First church, in a document headed by the names of the five other ministers connected with the parish, made the counter-proposal that he continue as preacher without official connection with the church. "We can understand that from a denominational standpoint," said the session, "there might be objection to appointing a Baptist as

associate minister of a Presbyterian church, but we do not understand that there can be any valid objection to inviting a Baptist minister to preach in a Presbyterian church. Such an objection would be entirely at variance with the attitude and policy of our church as declared by our general assembly.

"Therefore, after your resignation as associate minister takes effect, we invite you to make it your custom when not otherwise engaged to preach in our pulpit on Sunday mornings. We cannot believe that this is in opposition to the mind of the Presbyterian church. . . . We believe that the welfare of our church and the furtherance of the cause of Christ in the great metropolis of our country require us in no uncertain terms to extend to you this invitation, and require you in no less certain terms to accept it."

#### FOSDICK ACCEPTS UNTIL APRIL

Dr. Fosdick replied to this invitation on October 27, saying, among other things: "That you have the right to extend this new invitation I have no doubt. That I appreciate deeply the good-will which prompts you to extend it goes without saying. Nevertheless, it is obvious that the general assembly in its action last May intended that I either become a formally installed Presbyterian clergyman or else cease to occupy your pulpit. You say that when the next assembly is advised of your action and fully informed of all the facts you are sure that it will be in sympathy with what you have done. This venture of faith it is your right to make and any endeavor toward its realization is your privilege and your responsibility. But, until such time as your hope has been realized, we surely ought not to take for granted what has not yet come to pass.

"In considering your new proposal, therefore, I must insist that a date be set when my relationships with the church, even as casual supply, shall come to an end. For the sake of definiteness, I name the end of March, 1925, the close of the present church year, as a date beyond which, under present circumstances, I must not consent to preach in your church. I name that date as the furthest possible extension of time to which I can consent, and I suggest that it may seem wise to your leaders to fix a date even nearer at hand.

"This acceptance of your new invitation, with the qualification which I have named, I consent to because I cannot imagine any one except a man of ill-will, who would demand the abrupt dis-

(Continued on page 1454.)

General Feng's army than in any other in the world, smoking and gambling being forbidden, as well as drinking and other vices. In the fighting a year ago between Marshals Wu and Chang, the troops of General Feng were credited with having turned the tide of battle.

#### Washington Methodists Watch Sunday Chautauquas

Methodists of the state of Washington have evidently taken seriously the warning of *The Christian Century* against present tendencies in the conduct of traveling chautauquas in this country. Ministers of the Columbia river annual conference, during their recent session at Wenatchee, adopted this resolution: "Since the members of the Columbia river conference are annually called upon to support and promote the chautauqua movement, and since this movement has a direct bearing upon the work which we are seeking to do, we hereby request the chautauquas to discontinue all Sunday programs of every nature, and to eliminate all Sunday labor connected with the chautauqua movement so far as possible, and especially the moving of tents and equipment, and second, to plan programs and engagements so as to give all talent Sunday rest, and to encourage said talent to join in the religious services of the community where it may be on the sabbath."

#### Chinese Girl Wins Law Enforcement Prize

When *Everyday*, a monthly missionary magazine for children, announced a prize contest for essays on obedience to law, Sen Da Zei, a pupil in the Kashing high school, Kashing, China, entered the contest and won second prize. First prize went to Evelyn F. Ventres, Rockport, Mass., and third to Benjamin W. Fuson, Emporia, Kans. Miss Sen placed the major responsibility for lack of obedience to law on faulty training by parents during the years of childhood.

## Dr. Barton Optimistic Over Turkey

**S**PEAKING BEFORE the annual meeting of the American Board of Commissioners for Foreign Missions at Providence, R. I., on Oct. 22, Dr. James L. Barton, secretary of that body, expressed his belief that the Turkish government is sincerely trying to maintain an independent government, with freedom for religion and the press. "The officials of Turkey," said Dr. Barton, "are attempting to put into practice the principles of an independent democratic government. Without a period of preparation, the present officials find themselves confronted with the intricate problems of government in a country and over a people who have never known national freedom and independence.

"It will require time and experience to convince the ruling forces in Turkey that there can be in no country absolute national independence from foreign commerce, trade, and enterprise. Naturally, the Turks are friendly toward the United States. They know that we have no territorial ambitions for any part of their country, nor are we seeking for spheres of influence.

"There is an open and friendly approach to the Turkish officials, many of whom show

#### Soviets Return Riches to Armenian Churches

The Associated Press is authority for the report that the Russian soviet government has returned to Christian churches of Armenia a large amount of property seized during 1920-21. It will be remembered that, at the time of the great famine, the Russian authorities appropriated the riches of many churches, declaring it to be their intention to use the proceeds for the purchase of food. The property returned to the Armenian churches consisted of gold and silver chalices, communion cups, crucifixes and candelabra. Armenian Catholics have also been given permission to reopen a theological seminary at Brivan.

#### Missionaries Gravitate toward Japanese Cities

Of all the Protestant missionaries at work in Japan 1,188 are said to be located in the 81 Japanese cities that have a population of 25,000 or more. This leaves 79 at work among 46,000,000 Japanese who live in rural districts.

#### New Leader for California Church Federation

The church federation of California has selected as its executive secretary Dr. Francis M. Larkin, formerly editor of the *California Christian Advocate*, a Methodist publication. Dr. Larkin has been known as an aggressive and independent protagonist of the causes in which he has believed. In fact, some of his friends have claimed that it has been his independence that has made it hard for him to render his service within denominational bounds. He is certain to give the California federation vigorous leadership.

#### Kentucky Methodists Continue Race Gambling Fight

Ministers of the two branches of Methodist church in Kentucky are ap-

increasing eagerness to maintain cordial relations with missionaries, teachers and Americans of all classes. Wherever there are American schools children of these officials are under American instruction. In some features there is unusual encouragement for missionary work in the country. The press is remarkably free. The state is not dominated by a religious hierarchy. The leaders widely proclaim religious liberty. The American schools are crowded with pupils.

"One of the most potent agencies operating today for the regeneration of the Near East is the relief organization which has under its care some 40,000 children, who from the very nature of the case, are destined to be a mighty lump of leaven for all that country. These children are not only receiving the foundations of an education, but each one is learning a trade by which he can become a constructive member of society. A few of the more alert will go on into higher courses of learning in existing institutions in the country. While not sectarian, all these wards are receiving Christian training in preparation for positions of moral leadership."

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parently undiscouraged in their war on the evil of race track gambling as it flourishes in that commonwealth. Church opinion in all communions is gradually being consolidated against this evil, which is felt not only at the tracks, but within the politics of the state. It will not be many years before sufficient backing will be secured to wipe the obnoxious law off the statute books.

**Methodists Move a College; Presbyterians May Buy**

The Methodists of Missouri have recently moved their Ozark Wesleyan college from Marionville to Carthage. By so doing they leave vacant the buildings of the former Marionville college. A movement has now been launched among Missouri Presbyterians to purchase this property from the Methodists and plant a Presbyterian college in it. The campus consists of almost eighteen acres of land and has five buildings upon it.

**Gathers 2000 Members in 25 Years**

When St. Paul Presbyterian church, West Philadelphia, Pa., came to celebrate its 25th anniversary, it found that, in the quarter of a century of its existence, it had built up a membership that totals 2,060. The church was founded and commenced its growth in a tent, but now has a commodious and valuable plant.

**Y. M. C. A. Reaches Thousands**

The educational work of the Y. M. C. A., both secular and religious, is assuming tremendous proportions, as the recently published year book of that organization amply demonstrates. There are now 604 associations doing some kind of educational work in the United States. In these there are employed 249 educational secretaries and assistants; 2,741 paid teachers and leaders and 2,482 volunteer teachers and leaders. In the evening schools conducted by the Y. M. C. A. there were last year 81,551 students; day

schools, 13,374; summer schools, 3,387; the total number of different students being 90,095. Experts in vocational guidance talked with 29,242, mostly young men. There were 9,581 classes for Bible study, 7,486 of them for boys. In these classes there gathered 232,943 different students, and 149,674 of them were boys. The total attendance at Bible classes was 3,047,700, of which 2,203,600 were in city associations, 161,500 in railroad, 236,500 in student, 81,500 in colored, and 46,800 in army and navy associations. Of religious meetings the association last year conducted 42,098 for men and 8,395 for boys; of shop meetings, 15,027; theatre, automobile and general meetings, 16,370; a total of 81,890 religious meetings. Altogether 9,539,000 men and boys attended the religious meetings and Bible classes under the auspices of the organization.

**Boy Prodigy to Enter Episcopal Ministry**

Edward R. Hardy, who attracted public attention when he graduated from Columbia university at the age of 15, has just returned from Bremen, Germany, where, among other things, he added Hebrew to the fifteen languages of which he has a command. Young Hardy, who is now 17, plans to enter theological seminary in preparation for the ministry of the Episcopal church.

**Prominent Disciple Minister Dies**

Rev. Clay Trusty, for many years one of the outstanding preachers of the Disciples of Christ, died at his home in Indianapolis, Ind., on Oct. 20. For 17 years he had been pastor of the Seventh Christian church, of Indianapolis, resigning that position on account of failing health a year ago.

**Dr. Alexander Resigns Board Presidency**

Ministers of the First Presbyterian church, New York city, seem to be in a resigning mood these days. Dr. George Alexander, one of the ministers of that famous church,

**Study Recreation as Community Asset**

MORE THAN 600 DELEGATES in attendance at the annual congress of the Playground and Recreation Association, held this year in Atlantic City, N. J., Oct. 16-21, gave intense attention to problems of community recreation in the United States. An idea of the scope of the meeting can be obtained from a few of the topics discussed: "Play Space and Apartment Buildings;" "Measuring the Relative Values of Various Recreation Activities;" "Leisure Time and the Colored Citizen;" "Recreation in the Church;" "Recreation Problems of Small Communities;" "An Adequate Recreation Life for Various Age Groups," and many more of a similar nature.

As one listened to the discussion and watched this group of experts boring into the heart of some of the gravest problems of national life fearlessly and with no solution to advertise it was refreshing. The crowd was actually working at recreation. Even the sand man, who gave a demonstration of working in sand for children on the beach before the boardwalk, sweat at his task as the bystanders crowded around to

learn how to bridge rivers, make mountains and perform sand miracles before the children.

Mr. Hamilton McFadden, director of the Community Arts association of Santa Barbara, Calif., stood out among the speakers. This clean cut Harvard graduate related a story of achievement and interpreted its underlying philosophy in a way long to be remembered. In this effort he saw a city of thirty thousand molded into one mind and spirit through play and recreation, drama and music. "We must have international local communities," said Mr. McFadden, who saw in community art and music a process of interchange of the best in every racial group. "Be your own town," was a bit of advice he gave to the standardized, polished off, dead level city busied with its efforts to imitate other towns and cities. Not bad as a suggestion in a country where only the name distinguishes the average town and city. The prayer of this organization might well be, "Lord, teach us how to play;" and addressed to the city fathers it might better be, "Give us a place to play." C. M. M.

has just announced his resignation as president of the Presbyterian board of foreign missions, a position which he has held for 21 years. Dr. Alexander, who is 81 years of age, has been a member of the board for 41 years, and will continue to serve in that capacity.

## Conqueror of Mecca a Military Genius

**THE CRUSHING DEFEAT** of Hussein, British protege, who was forced to abdicate as king of the Hejaz and caliph of Islam, and the sudden rise to power in Mecca, religious center of the Moslem world, of Ibn Saoud, sultan of Nejd, has turned the attention of the world again to the rapid changes taking place in Arabia. Ibn Saoud has been in revolt against the political order set up by the British for some time, and has apparently gathered enough following to make it seem inexpedient to the empire that placed Hussein on his throne to keep him there. Incidentally, with the abdication of Hussein, the caliphate once again becomes a plaything of Moslem politics, this time under the control of what might be called a fundamentalist branch of the faith.

### AS SEEN BY MISSIONARY

A graphic character sketch of this new Moslem leader is given by Dr. Paul W. Harrison, the young medical missionary who made such an impression at the student volunteer convention at Indianapolis last winter, and with an article on foreign mission problems published in *The Christian Century*. Dr. Harrison has recently returned to his work in Arabia, leaving behind him a book, *The Arab at Home*, which is just coming from the presses of Thomas Y. Crowell Co. The intimate understanding that this missionary possesses of the inside situation in Arabia is suggested by the space he gives Ibn Saoud, hitherto almost unheard of in this country. Of the new leader of Arabia Dr. Harrison says:

"Twenty-two years ago, in 1901, there appeared in Riyadh, the capital of the Wahabias, a far greater man than Ibn Rashid. Indeed it may be questioned whether since the days of the prophet himself there has appeared such a commander of the hearts of the Arabs as this man, Abdul Aziz bin Feisal bin Saoud, or more briefly Ibn Saoud. He readily gained control of the Wahabi emirate of Nejd, of which he was the rightful hereditary ruler, and already he has extended his dominion over the whole of inland Arabia. In twenty years he has driven the Turks out of Hasa and Katif on the Persian gulf and deposed the Rashid family in Hail. He has conquered parts of the pirate coast and Asir. Still young after all these exploits, no doubt he hopes eventually to reign over an empire as great as that of his forefathers. If present events are an indication, he seems destined to unite practically the whole of Arabia. He is followed with a loyalty that is beyond description, and stories of his justice and power form a new chapter in present-day Arabian Nights.

"This exceptional chief commands the admiration and the loyalty of his subjects great and small to a surprising degree.

### Declares Rural America Becoming Pagan

In a recent series of addresses delivered in Boston, Bishop Irving P. Johnson, of the Episcopal diocese of Colorado declared that the rural communities of the country are becoming paganized to

He has a number of brothers, all of whom appear to have no other ambition than to stand back of him and assist him in any way that they can. The rank and file of his armies idolize him. They are never tired of singing his praises. They love to tell of the long, terrible marches that they have made under his leadership in times past and are anxious to make again, when men dropped from their camels utterly worn out with fatigue and lack of sleep. They tell of his marvelous military exploits, an especial favorite being the battle in the neighborhood of Hasa, when he came from Riyadh, a five-day journey for fast caravans, in a day and a half to turn defeat into victory by his personal presence. If these stories sometimes need a grain of salt, it is to be remembered that a man who can lead three hundred desert Arabs against a walled city and drive out two regiments of Turkish soldiers, a man who can unite the warring tribes of Arabia as they have hardly been united since the days of Mohammed himself and who can administer his country so well that property has trebled in value, is a real leader. He is more than that. He is one of the world's born kings.

"The logical climax of twenty years' success came last year in a long and exhausting campaign to conquer Hail. The whole of inland Arabia was dried up by two years' drought. Horses and camels died by hundreds. The men in Hail took advantage of the official fast month of Ramadhan to get two caravans of supplies into the city. But in spite of the drought, in spite of the desperate lack of transport, in spite of the financial drain that nearly bankrupted the kingdom, the Arabs under Ibn Saoud held on and the city eventually fell.

### A HUMANE CONQUEROR

Ibn Saoud won more prestige by his treatment of the captured city than by his military power in taking it. Rice was brought in and distributed free to the starving people. No looting was allowed. The Shiahhs were summoned as a body to the royal presence and came terrified, fearing extermination as a heterodox sect. They were most courteously treated, given Ibn Saoud's personal assurance of protection, and each furnished with an official document sealed with the Great Chief's personal seal. They were guaranteed that as long as they remained law-abiding citizens, the whole power of the government would protect their lives and their property. The entire population was convinced that the change of government was for the best, and Ibn Saoud attached hearts to himself in a way almost incredible, so that even in far-off Mesopotamia men began to wonder whether this man Ibn Saoud might not make a good king for that distracted country."

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such an extent that the nation is  
threatened with a farm population in no  
wise sympathetic with the aspirations  
and ideals of American democracy.  
Bishop Johnson also maintained that  
there is not nearly as much juvenile delin-  
quency today as juvenile irreverence.

### New Near East Medical Director in Syria

Dr. Albert W. Dewey has been ap-  
pointed medical director for the Near  
East relief in Palestine and Syria. Dr.  
Dewey is a graduate of the University  
of Denver, and has spent five years in  
mission work in Asia Minor. He suc-  
ceeds Dr. Charles R. Gannaway, of  
Stuart, Neb.

### Council Bluffs Laymen Conduct Visitation Campaign

Council Bluffs, Ia., has experienced a  
new type of evangelism with a city-wide  
visitation conducted by laymen of the  
Protestant churches, all working under  
the direction of Dr. A. Earl Kernahan,  
of Boston. Following a week of prepa-  
ration, the laymen visited for a week  
throughout the city, bringing 740 people  
into church membership. This type of  
house-to-house evangelism is being de-  
veloped by several Protestant bodies, and  
is engaging the enthusiastic support of a  
surprising number of laymen.

### Brooklyn Church Invites Jews on Yom Kippur

Christ Episcopal church, Brooklyn, N.  
Y., held a special service for Jews on the  
day of atonement, Yom Kippur, which  
fell this year on October 8. Located  
in the midst of a Jewish section of  
Brooklyn, the church announced a ser-  
vice in Hebrew, to which about 350 Jews  
came. A Hebrew translation of the  
Anglican evening prayer was read; the  
first lesson for the day was read in  
Hebrew; Hebrew music predominated in  
the service. The rector, Canon William  
Sheafe Chase, in his sermon, said: "If  
any Christian hates a Jew, he is break-  
ing the law of Christ. If any Jew hates

a Christian, he is breaking the law of  
Israel. This service is held to demon-  
strate that the things which bind us to-  
gether are stronger than the things upon  
which we differ. The world needs pure  
religion today above everything else. We  
can strengthen it and demonstrate its  
power by loving each other and cooperat-  
ing for the establishment of God's rule  
of love upon earth."

### American Jews Divided on Zionist Plans

The resignation of almost all the mem-  
bers of the executive committee of the  
Misrachi, or orthodox Jewish organiza-  
tion in the Zionist world movement, has  
brought to light the serious differences  
in the American Zionist body. The Mis-  
rachi never has become a part of the  
Zionist organization of America, but of  
late there has been a movement afoot  
to enter that organization, forming a  
special group within it, rather than re-  
maining a body without. This the presi-  
dent, Rabbi Meier Berlin, has opposed.

### Dawson Retires from Newark Pulpit

After 19 years as pastor of First  
Presbyterian church, Newark, N. J., Dr.  
William J. Dawson is retiring. Dr. Daw-  
son is an Englishman, and his entire  
ministry had been spent in England be-  
fore coming to Newark. He is 70 years  
of age. It is usual nowadays to refer  
to him as the father of Coningsby Daw-  
son, but the fact is that Dr. Dawson is  
a writer of note in his own right. As  
recently as August 28 *The Christian  
Century* made extended reference to a  
distinguished article by Dr. Dawson, in  
which he warned against some tenden-  
cies now working toward the cheapening  
of religion.

### Some Catholic Sentiment for Child Labor Amendment

Although an influential portion of the  
Roman Catholic church seems committed  
to a vigorous fight on the proposed child  
labor amendment to the federal constitu-

## Full Text of Disciple War Resolution

THE FULL OFFICIAL TEXT of the  
resolution on the outlawry of war  
and the promotion of international peace  
adopted by the recent international conven-  
tion of the Disciples of Christ while in ses-  
sion at Cleveland, O., follows:

"Whereas, the Christian conscience of the  
world is more and more coming to recognize  
that war is neither inevitable nor necessary;  
that it is essentially and inherently a supreme  
violation of the teaching and spirit of Jesus;  
that it is the most colossal and ruinous social  
sin which afflicts mankind today; that to  
wage war again on a great scale, with the  
ever-increasing destructiveness of its weap-  
ons, would seriously threaten the existence  
of civilization; therefore, be it

"Resolved, That we, Disciples of Christ  
in international convention assembled, appeal  
to the government of the United States to  
co-operate whole heartedly with other na-  
tions in every effort to outlaw war as a  
crime among the nations; that the church,  
as the body of Christ and the bearer of good  
news of fatherhood and brotherhood, should

discourage war, and should follow the more  
excellent way; and be it further

"Resolved, That we urge the United States  
government to co-operate freely with other  
nations in creating and strengthening such  
international agencies of justice as are needed  
to make possible the amicable settlement of  
all disputes without resorting to war; that  
we urge the churches more effectively to  
teach the meaning of the gospel of Christ  
in international affairs, and to stimulate  
study and discussion of the causes and con-  
sequences of war and the means of its pre-  
vention; and be it further

"Resolved, That we recommend that the  
executive committee of the international con-  
vention of Disciples of Christ appoint a com-  
mittee of fifteen members, consisting of five  
representative laymen and five representative  
women and five ministers of the gospel, two  
of whom shall be chaplains, from the army  
and navy, respectively, to co-operate with  
other Christian communions and all other  
worthy agencies in making more effective  
the purposes of these resolutions."



tion, there is by no means unanimity of opinion within Catholic circles on this issue. The bishops' program of social reconstruction, which provides the character under which some of the most effective Catholic social service is carried on, declares in favor of a federal child labor law. And the department of social action of the National Catholic Welfare conference has issued this statement: "The child labor amendment permits only a nation-wide minimum standard. Any state may exceed the standard. This is done so as not to hamper the states whose conscience is awake and so as to avoid centralization. It is the stagnant and backward states, remaining obdurate in the face of a federal law, that will have their child labor conditions regulated much by the federal government and it is expected that there will be few or none of these after the national amendment is passed and a child labor law is put on the federal statutes."

#### George Fox in Stained Glass Window

Glass windows bearing the figure of George Fox, founder of the Quakers, are soon to be a part of Plymouth Congregational church, Brooklyn, N. Y., and Fairhaven Congregational church, Lytham, Lancashire, England. George Fox would seem to be a poor subject for a stained glass window, in view of his own attitude toward such ornaments of worship. The English window presents him, however, as one of the leaders of English puritanism. The window bearing his figure is surmounted with the verse, "Believe in the light that ye may be children of light," and bears the inscription, "If Milton was the poet of the puritan age, and Cromwell its soldier-statesman, George Fox was its prophet—an elect soul, with visions, and 'great openings' who has not yet wholly come to his own in the world's estimation."

#### Subjects for Week of Prayer Announced

The Federal Council of Churches has announced the topics for the universal week of prayer, January 4-10. Churches of the world are asked to unite in petition of thanksgiving and repentance; for the church universal; for nations and their leaders; for missions; for families, schools, colleges and the young; and for the home base. Special texts, scriptural readings, and suggestions for the celebration of the week may be obtained from the council, 105 East 22nd street, New York City.

#### Headlam Discusses Church Unity; Straton, Jonah's Fish

On the same recent Sunday, October 26, Bishop A. C. Headlam, of Gloucester, England, was speaking in the Brick Presbyterian church, New York City, on the possibility of church union on the suggested Anglican basis, and Dr. John Roach Straton was preaching in Calvary Baptist church, not many blocks distant, on the question as to whether Jonah was swallowed by a whale or a shark. On the whole, Dr. Straton seemed to favor the shark. Bishop Headlam named the

Bible and the Christian creed, the sacraments of baptism and the communion, and a common ministry as the three cardinal points on which the churches would have to get together before there could be any real union. He called the recent conversations between Anglicans and Roman Catholics, carried on at Malines, Belgium, an evidence that, in the desire for Christian union, the church of England was "extending her arm." "No one branch of the church at the present time represents the full Christian tradition," he declared. "Wherever we go we see an imperfect church."

#### Churches Unite in Children's Week

Protestant churches of Manchester, N. H., devoted the week between October 26 and November 2 to a consideration of "Children and Religion." Union meetings in the churches and in various public auditoriums were conducted to promote a program of religious education that would reach the entire community. Experts on religious education were brought in from many parts of the country.

#### Presbyterian Minister Writes on War Outlawry

The American Committee for the Outlawry of War, 134 South LaSalle street, Chicago, has just issued a 24-page pamphlet by the Rev. Melvin Verne Oggel, pastor of the Wabash Avenue Presbyterian church, Crawfordsville, Ind., entitled, "Outlaw War!" Mr. Oggel discusses the whole problem of the prevention of war from the standpoint of a minister of the gospel.

#### Would Teach How to Enjoy Bible

An extension course, under the auspices of the divinity school of the University of Chicago, given every Tuesday evening in the Harper Memorial library, features a series of lectures by Prof. T. G. Soares on "How to Enjoy the Bible." Other classes include one in "The Methods and Materials for the Religious Education of Adolescents," led by Prof. J. M. Artman, and one in "Effective Methods of Church Work," taught by Prof. C. T. Holman.

#### Store Lease Solves Church's Financial Problem

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#### New York Congregationalists Against Any War

Reaffirming a position previously taken, the Oneida, Chenango and Delaware association of Congregational churches, in session at Oxford, N. Y., on Oct. 8, adopted a resolution in which, after declaring war to be unchristian and evil, it was resolved "that we do declare our hatred of war and our love for the things

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of peace, out unalterable opposition on the part of the church to the entire war system, economic exploitation, imperialism and militarism. That we register with our government our growing determination to take no part in any war whatsoever, and that we dedicate our lives and our resources anew to the building up of a world brotherhood, a peace within the principles of the sermon on the mount that shall be enacted faithfully and literally." The association also adopted a strong stand against the Ku Klux Klan.

### Oxford Debaters Congratulate American Victors

The trip of the debating team chosen from the Oxford Union, now meeting representatives of many American colleges, is attracting much attention from the press. To a large degree this is because of the presence on the team of Malcolm MacDonald, son of the British premier. The English team is debating the league of nations and prohibition, conducting the debates on the English plan of calling for a vote from the audience at the close of argument and rebuttal. American audiences have naturally tended to vote in favor of the American point of view, and several colleges have thus found basis to claim a victory over the British invaders. At Westminster college, Fulton, Mo., however, where the audience voted against the Oxford attack on prohibition, young MacDonald paid the opposing debaters the compliment of stating that, for the first time, he and his colleagues felt that they had been not only defeated but really beaten in argument.

### Bishop Headlam Stays in East

As is the case with so many distinguished visitors to this country, Dr. A. C. Headlam, bishop of Gloucester, England, who is now preaching in the United States will confine his visit to New York, Philadelphia, Boston, Baltimore and Washington. Bishop Headlam is one of the notable leaders of Anglicanism. He will visit Canada while on the present journey.

### Distinguished Europeans at Buffalo Meeting

The World Alliance for international friendship through the churches announces that when its annual meeting convenes in Buffalo, N. Y., Nov. 11-13, there will be in attendance Dr. Walter T. Layton, editor of the London Economist; Sir Wilfoughby Dickinson, chairman of the committee on minorities of the league of nations union; Sir Henry Lunn, British leader in the cause of Christian unity; Prof. Julius Richter, lecturer on missionary science and religious history at the University of Berlin, and Dr. Frank Zilka, professor of theology in the Hus theological faculty of Prague. The American speakers at the convention will include Dr. Harry Emerson Fosdick, Rabbi Stephen S. Wise, Dr. Robert E. Speer, Prof. James T. Shotwell, and the Hon. John H. Clarke.

### Afghanistan Not Open to Mission Work

Detailed reports from the party of Presbyterian missionaries who went from

Meshad, Persia, to Herat, the leading city of northwestern Afghanistan, recently, show that there has been misunderstanding as to the conditions under which the trip was made. While the officials in Afghanistan proved very cordial, the missionaries were permitted to enter the country on the understanding that they would do no religious work. Marks of progress were discovered in many places, and much good will expressed by those officials who gave the Americans audience. It is hoped that the trip may later bear fruit in permission for some sort of medical or educational work.

### FOSDICK MAY REMAIN

(Continued from page 1448.)

arrangement of your work in the midst of the church year. I am too deeply indebted to you, too affectionately concerned for you, too heartily interested in the fortunes of your great organization not to wish to help you in every honorable and wise way that I can. Therefore, I will occupy your pulpit when I am able on Sunday mornings after my resignation as associate minister takes effect, which should be very soon, but I must, however regretfully, terminate even this new arrangement on or before the close of the church year."

### MACARTNEY DENOUNCES

In the meantime, Dr. C. E. Macartney, Presbyterian moderator, has been loudly denouncing the whole proceeding. In a statement added to the previously prepared message delivered to the synod of Pennsylvania at Wayne, Pa., on October 24, Dr. Macartney, from a sickbed thus in part declared himself: "Were it not that this whole case were the history of the ecclesiastically inconceivable and the religiously impossible, one would have said that it was absolutely inconceivable that a congregation of the Presbyterian church, finding that the highest court of the church had declared the ecclesiastical relationship of their preacher anomalous and his doctrines contrary to the standards of the church, would still seek to retain his services by such a shift and device as was adopted last night by the congregation of the First Presbyterian church in New York. Yet this thing has happened, and it has not been 'done in a corner.' We cannot believe that the presbytery of New York will countenance such a proposal. But should it do so, then the whole unhappy issue is again before the church. We cannot think, either, that the special preacher could lend himself to this plan to evade the will of the Presbyterian church. But who thought that after the 135th general assembly in 1923, declared his teaching contrary to the standards of the church he would have continued in the pulpit of the church for nineteen months? If his friends forced his good judgment then, perhaps they will do it again. But let us pray that he has at length come to himself and will finally withdraw from the church where he has been the center of so much conflict.

"Let it be remembered that the real root of this matter is not ecclesiastical, but doctrinal, the fact that the 135th

general assembly declared that the teaching and preaching of the pulpit of the First Presbyterian church to be contrary to the standards of the church. . . . The main question is this: What does the special preacher think about those facts and doctrines? For two years now he has been the center of a controversy which has held the attention of the whole Protestant world, because the conflict involved nothing less than the believer's attitude towards Christ and redemption. During those two years the special preacher has had every opportunity to state his views and outline his position. This he has consistently refused to do, from the very day that the protest was made against his standing in the pulpit of an evangelical church. After all these months of discussion, who is there, within or without the Presbyterian church who knows more than he did two years ago about what the special preacher believes as to the virgin birth of our Lord Jesus Christ, his substitutionary atonement on Calvary for the sins of mankind, his resurrection from the dead on the third day in the same body in which he suffered, his ascension into heaven to make intercession for the sinners for whom he died, and his triumphant coming again to judge men and angels? The fact that all these doctrines are in the confession of faith and have repeatedly been declared to be essential by the general assembly, is only incidental. The main thing is that these facts and doctrines are of the number of those which the Christian church has cherished, confessed and defended from age to age."

## BOOKS RECEIVED

An Everyday Girl, by Amy E. Blanchard. Wilde.  
The Mystery of Chimney Rock, by Frank H. Cheley. Wilde.  
Boy Scouts of Katahdin, by Walter Prichard Eaton. Wilde.  
Calvin Coolidge, His Ideals of Citizenship, by Edward Elwell Whiting. Wilde.  
The Wireless Operator with the U. S. Coast Guard, by Lewis E. Theiss. Wilde.  
The Idyl of the Twin Fires, by Walter Prichard Eaton. Wilde.  
The Beauty of the Purple, by William Stearns Davis. Macmillan, \$2.50.  
Children of the Lighthouse, by Nora A. Smith. Houghton, Mifflin, \$1.50.  
Blue Tiger, by Harry R. Caldwell. Abingdon, \$2.00.  
The Inn of Discontent and Other Fantastic Plays, by Percival Wilde. Little, Brown, \$1.50.  
The Passionate Quest, by Phillips Oppenheim. Little, Brown, \$2.00.  
Cardinals of Faith, by Oswald W. S. McCaill. Abingdon, \$1.50.  
Letters from Theodore Roosevelt to Anna Roosevelt Cowles. Scribner's Sons, \$2.50.  
As I Like It, by William Lyon Phelps. Scribner's, \$2.00.  
The Broken Bow, by L. Allen Harker. Scribner's, \$2.50.  
Racial Realities in Europe, by Lothrop Stoddard. Scribner's, \$3.00.  
Three Hundred Evangelistic Sermon Outlines, by Aquilla Webb. Doran, \$3.00.  
The Preparation of Calvin Coolidge, by Robert A. Woods. Houghton, Mifflin, \$1.50.  
Sermons on New Testament Characters, by Clovis G. Chappell. Doran, \$1.60.  
What Are You Going to Be? by Hallam Hawksworth. Century, \$1.75.  
A Life of Christ for Young People, by Harold B. Hunting. Minton, Balch, \$2.00.  
Readings in Philosophy, Compiled by Albert Edwin Avey. Appleton, \$3.00.  
Everyday Wonders, by Laura A. Large. Wilde.  
New Testament in Modern Speech, by Richard Francis Weymouth. (Revised Edition). Pilgrim Press, \$1.50.  
Definitions, Second Series, by Henry S. Canby. Harcourt, \$2.00.

Redcliff, by Eden Philpotts. Macmillan, \$2.50.  
David Balfour, by R. L. Stevenson, illus. by N. C. Wyeth. Scribner, \$2.50.  
Modern Essays, first and second series, edited by Christopher Morley. Harcourt, \$2.00 each.

The Church and the Ministry in the Early Centuries, by Rev. T. M. Lindsay, D.D. Doran, \$4.00.  
The Bible and Common Sense, by Basil King. Harper, \$2.00.

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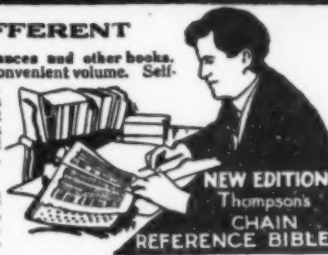
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